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NAMAAZ KI KITAAB

ALLAMA SHAH TURAB-UL HAQ QADRI رحمة الله عليه

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Namaaz ki kitaab

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(d. 1438/2016)

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Pesh-e-lafz

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى سَيِّدِ الْمُرْسَلِيْنَ ط
اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ ط بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ط

Jadiid zaraa.e ablaaG ki afaadiyat-o-nuqsaanat aaj har shaKHS aagaah hai magar inhi me kuch muntaKHab ashKHaas aise bhi hai, jo har mavaaqe par nekiyo ki raah talaash liya karte hai, ماشاءالله "Mohtarma Ayesha Fathima Mujeebi" ne zer-e-nazar kitaab "Namaaz ki kitab" ba.Di araq-rezi se roman urdu me naql kiya hai jo kisi kaar aziim se kam nahi. Allah inhe kaavisho.n ka umda sila ata farmae. Aameen.

Saath hi jis jag.hon par islah ki zaruurat mehsuus hui maslan jin jag.ho.n par faqat tarjuma tehriir thi un sabhi jagho par faqeer Ashrafi ne talaash bisyaar se matan bhi darj kardiya hai. Ummiid hai ke ye kitaab Urdu naa-KHvaa.nda tabqe ke liye mufeed aur iksiir hayat sabit hogi.

Kitaab e mazkuurah me namaaz ke muta.aliq ahkam e shariat iKHtisaar bayaan kiya gaya hai jaisa ke farman e Rasool-e-Akram hai:طَلَبُ الْعِلْمِ فَرِيْضَةٌ عَلٰى كُلِّ مُسْلِمٍ ya.anii ilm ka hasil karna har musalman par farz hai. (Ibne majah, 1/146 hadiis: 224)

Is hadiis-e-pak se school, college ki murawaja taleem murad nahi balke deeni zaruuri uluum maqsuud hai. Lihaaza aqa.ed ki sahet ke baad ibadat me afzal namaaz ke zaruuri masail jaise namaaz ke fara.ez, wajibaat, mustahabaat, makruhaat ka ilm har ilm se afzal aur farz-e-ain ke ye huquuq ullah me maqdam hai. آمين بجاه سيد المرسلين صلى الله عليه وسلم

Allah ﷻ ki bargah me dua-goo hu maula kariim hame ilm e deen hasil karne, uspar amal karne aur uski tablii.G karne ki taufeeq ata farmae.
Naa-chiiz: Abu Haneefa Muhammad Akbar Ashrafi Razvi, Mankhurd Mumbai Maharashtra

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❥اَلصَّـلٰوةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُوْلَ الله ﷺ ❥

Namaaz... RASOOL E MU.AZZAM, NOOR E MUJASSAM, REHMATUL LIL ALAMIIN ﷺ ki aa.nkho ki thanDak hai... Diin ka sutuun hai... Jannat ki kunji hai... Momin ki meraaj hai... Afzal jihaad hai... Imaan ki alaamat hai... Dil ka nuur hai..... Chehre ki ronaKH hai... Ruuh ki ghiza hai.

Namaaz... Ghar me nuzuul e barkat ka baa.is hai.... Rizq me vus.at ka sabab hai... Jismaanii aur Ruuhanii amraaz ki shifaa Hai... Qabr ki andheri me raushnii hai... Mehshar ki dhuup me saaya hai.

Namaaz qabr ki wehshaht me dil behlane waali hai... Pul siraat par se jaldii guzaarne wali hai... Gunaaho ki maghfirat ka zariiya hai... Namaazi Aur DozaKH ke darmiyaan parda ya.anii aa.D hai... shaitaan ko dafa karti hai... ALLAH ﷻ ka qurb aur raza ata karti hai.

Imaan aur aqaa.ed ki durustgi ya.anii kalima tayyaba pa.Dhne ke baad tamaam faraa.ez me sabse aham Fariiza namaaz hai. AAQA-O-MAULA ﷺ ka irshaad e giraami hai: "ALLAH ﷻ ne meri ummat par tamaam chiizo.n se pehle namaaz farz

ki aur qayaamat me sabse pehle namaaz hi ka hisaab liya jaega." Ek hadiis shariif me ye bhi vaarid hai ke: ‘Jisne namaaz ko qaa.em rakha, usne diin ko qaa.em rakha aur jisne namaaz ko tark kiya usne apne diin ko gira diya."

Hazrat Abu Hurairah رضی اللہ عنہ se riwaayat hai ke NABI E KARIIM ﷺ ne irshaad farmaaya: "ALLAH ﷻ farmata hai, Aye Ibne Adam! Tu meri ibaadat ke liye faarigh hoja, mai tera siina ginaa se bhar duu.ngaa aur agar tu aisaa na karega to tujhe bahut se kaamo.n me masruuf kar duu.ngaa magar teri ghareebi duur na karuu.ngaa." (Mishkaat, Ibne Majah)

AAAQ-O-MAULA ﷺ ka ek aur farmaane alishaan hai: "Paa.nch chiizo.n ko paa.nch chiizo.n se pehle ghaniimat jaano. Bu.Dhaape se pehle jawaanii ko, biimaarii se pehle tandurustii ko, faqiiri se pehle amiirii ko, mashGuuliyat se pehle fursat ko aur maut se pehle zindagi Ko." (Tirmizi)

Afsoos ke aaj musalmaan namaaz se ghaafil hogae hai.n, aksar logo.n ke paas na-maaz pa.Dhne ka waqt hi nahi.n jab ki baaz log namaaz to pa.Dhte hai magar na-maaz pa.Dhne ka sahi tariKHa nahi.n jante.

Zaruurat is umar ki hai ke namaaz ka sahi tariqa sikhaayaa jae aur paa.ncho waqt ki namaaz ba-Jamaa.at pabandi se ada ki jae. Is muKHtasar kitaab me namaaz ki fazilat-o-ahmiyat aur iske muta.alliq zaruurii masaail Quraan e kareem, ahadiise mubaarka aur fiqh hanafi ki motabar kutub, Fatawa razviya, Bahare shariat ki

roshni me tehriir kiye jaa rahe hai.n, ALLAH ﷻ sab musalmaano.n ko ilm e diin si-ikhne aur us par amal karne ki taufiiq ataa farmaa.e

آمین بجاہِ النبی الکریم ﷺ

NAMAAZ KI AHMIYAT:

Quraan-e-majiib aur Ahadiise Kareema me Jaa-ba-jaa namaaz ki pabandi ka hukm diya gaya hai.

Irshaad e baarii ta.aalaa hua: "Aur namaaz qaa.em rakho aur zakaat do aur rukuu karne walo.n ke saath rukuu karo." (Al Baqra 43, Kanzul Imaan fi tarjumaa al Quraan)

Duusrii jagah irshaad farmaaya: "Nigaahbaanii karo sab namaazo.n ki aur biich ki namaaz (Asr) ki." (Al Baqra 238, Kanzul Imaan Az Ala Hazrat Imam Ahmed Raza Khan Barelvi رحمة الله علیہ)

Ek aur maqaam par farmaaya gaya: "Aur namaaz qaa.em rakho din ke dono.n kinaro.n aur kuch raat ke hisso.n me." (Hud 114, Kanzul Imaan)

Din ke dono.n kinaro.n se subah wa shaam muraad hai. Zavaal se qabl ka waqt subah me aur baad ka shaam me daaKHil hai. Subah ki namaaz fajr aur shaam ki namaaz zohr wa asr hai.n aur raat ke hisso.n ki namaaze.n maghrib aur isha hai." (Tafseer khazain ul irfaan)

Quran e kariim me namaaz pa.Dhne ko mushriko.n ki muKHaalifat qaraar diya gaya hai. Irshaad hua: "Aur namaaz qaa.em rakho aur mushriko.n (me.n) se na ho." (Al Room 31)

Goya namaaz na pa.Dhna mushriko.n ke misl hona hai. Iski wazahat AAQA E DO JAHA.N ﷺ ke is irshaad e girami se bhi hoti hai ke: "Bande aur kufr ke darmiyaan farq namaaz cho.Dna hai." (Muslim)

Ek jagah be-namaazio.n ke liye you.n va.ii.d farmaai gai: "To inke baad inki jagah wo naKHalaf aae jinhone namaaze.n gawai (Ya.aanii zaayaa ki) aur apni KHvaahisho.n ke piiche hue to anqariib wo dozaKH me ghai ka jungle paa.e.nge." (Maryam 59, Kanzul Imaan)

Ghai dozaKH ke nichle hisse me ek ku.aa.n hai jisme ahle dozaKH ki piip girti hai ek qaul ye bhi hai ke ye jahannam ki sabse zyaada garam Aur gehri waadi hai aur usme ek ku.aa.n hai jab jahannam ki aag bujhne par aati hai to ALLAH ﷻ us ku.nve.n ko khol deta hai jisse wo ba-dastuur bha.Dakne lagti hai. Ye ku.aa.n be-namaazio.n, zaaniio.n, sharaabio.n, sood-KHauro.n aur waaldain ko izaa dene walo.n ke liye hai.

Quraan-e-kariim me.n munaafiqo.n ki ek nishaani ye bayaan ki gayi hai ke wo na-maaz pa.Dhne me.n susti karte hai.n aur ise bojh samajhte hai.

Irshaad hua: "Aur jab namaaz ko khade ho.n to haare ji se, logo.n ko dikhawa karte

hai." (Al Nisa 142, Kanzul Imaan)

Munaafiqo.n ke muta.alliq SARKAAR E DO AALAM ﷺ ka irshaad hai: Munaafiqo.n par fajr aur isha se zyada koi namaaz bhaari nahi aur ye agar jante ke in namaazo.n me kya sawaab hai to zameen par ghasiiTte hue bhi pahu.nchte." (Bukhari, Muslim)

Quraan e kariim me ye bhi bataya gaya hai ke namaaz pa.Dhna un logo.n ke liye hargiz mushkil nahi hai jo ALLAH ta.aalaa aur aaKHirat par yaqiin rakhte hai. Irshaad Hua: "Aur beshak namaaz zaruur bhaari hai magar un par nahi jo dilse meri taraf jhukte hai, jinhe.n yaqiin hai ke unhe apne rab se milna hai aur usi ki taraf phirna." (Al Baqra 45, 46, Kanzul Imaan)

Quraan-o-Hadiis ki roshni me ye baat waazeh hogayi ke har musalmaan par paa.ncho.n namaaze.n pabandi se adaa karna farz hai. Namaaz pa.Dhne me susti karna KHusuusan fajr aur isha ki Namaaze.n na pa.Dhna munaafiqo.n ki nishaani hai. Ye bhi maluum hua ke namaaz na pa.Dhna kaafiro.n ka tariiqa hai isi liye sahab-kiram a.amaal me.n se namaaz ke siwa kisi amal ke cho.Dne ko kufr nahi samajhte the. Namaaz ki ahmiyat ka andaaza is baat se bhi lagaae.n ke Hadiis e paak me bachpan hi se namaaz pa.Dhne ki takiid farmai gai. NABI-E-KARIIM ﷺ ne farmaaya: "Jab bachche saath saal ke hojae to unhe namaaz pa.Dhne ka hukm do aur jab wo das saal ke hojae to namaaz me ghaflat par unhe maaro aur is umr se unke bistar bhi alaahada kardo." (Abu dawood)

NAMAAZ QAZAA KARNE KA GUNAH:

RASOOL E MUA.AZZAM, NOOR E MUJASSAM ﷺ ka irshaad hai: "Jo shaKHs namaaz qazaa karde aur baad me.n qazaa pa.Dhle, wo apne waqt par namaaz na pa.Dhne ki wajah se ek huqab jahannam me jalega. Huqab ki miqdaar Assi (80) saal hoti hai aur ek saal teen sau saaTh (360) din ka jabke qayaamat ka ek din ek hazaar saal ke baraabar hoga. (Ya.aanii ek namaaz qazaa karne wale ko do karo.D athassi laakh saal jahannam me rehna hoga…)

العیاذ باللہ تعالی

(Majalis Al Abrar)

Sadrush shariya hazrat allama maulana Amjad Ali Azmi quds sirrahu farmaate hai: Namaaz ko mutlaqan chho.D dena to saKHt haul-naak baat hai namaaz qazaa karne walo.n ke liye RAB ta.aalaa farmaata hai: KHaraabi hai un namaazio.n ke liye jo apni namaazo.n se be-KHabar hai, waqt guzaar kar pa.Dhne uThte hai. (Al Maun 4) Jahannam me ek waadi hai jiski saKHti se jahannam bhi panah ma.ngta hai uska naam weal hai qasdan namaaz qazaa karne wale uske mustahiq hai. (Ba-hare shariat, hissa suam, safah 2)

NAMAAZ KI BARKATE.N

AAQA-O-MAULA ﷺ Sahaba e Kiram se farmaaya: "Agar kisi ke darwaaze par ek

nahr ho jisme wo rozaana paa.nch martaba gusl kare to kya uske badan par kuch mail baaqi rahega? Arz ki: Bilkul nahi. Irshaad farmaaya: "Yahi misl paa.nch na-maazo.n ki hai ke inki barkat se ALLAH ta.aalaa sab gunah mita deta hai." (Bukhari, Muslim)

Yaha gunah se muraad saGiira gunah hai. Kabiira gunah sachchi tauba se aur huquuq-ul-ibaad adaa karne se mu.aaf hote hai. Mishkat shariif me ek riwayat ye bhi hai ke SARKAAR E DO AALAM ﷺ pat-jhad ke mausam me ek daraKHt ke paas tashriif lae aur uski shaaqe.n pakad kar halai to patte girne lage. AAP ﷺ ne farmaaya: "Jab musalmaan ALLAH ta.aalaa ki raza ke liye namaaz pa.Dhta hai to uske gunah aise hi gir jaate hai jaise is daraKHt ke patte girgae.

NABI KARIIM ﷺ ka farmaane alishaan hai: "Jo namaaz ki pabandi karega namaaz uske liye qayaamat ke din roshni, daleel aur zariya e najaat hojaegi aur jo iski pabandi na karega to uske liye na roshni hogi, na daleel, na najaat aur wo qayaamat ke din Qarun, Firoun, Haman aur Abi Bin Khalf Ya.aanii ba.De ba.De kaafiro.n ke saath hoga." (Mishkat)

Namaaz ki ek barkat ye bhi hai ke iske zariye har mushkil asaan hoti hai aur namaazi ko sukuun milta hai. Hazrat Huzaifa رضی اللہ عنہ ka irshaad hai ke AAQA WA MAULA ﷺ ko jab koi mushkil ya saKHt kaam pesh aata to AAP ﷺ fauran namaaz ki taraf mutavajjah hote the. (Abu Dawood)

NAMAAZ BA-JAMAA.AT KI FAZILAT

AAQA-O-MAULA ﷺ ka irshaad e girami hai: "Ba-Jamaa.at namaaz pa.Dhna akele namaaz pa.Dhne se sattais (27) darje ziyaada afzal hai." (Bukhari, Muslim)

MEHBOOB E KIBRIYA ﷺ ne farmaaya: "Mera dil chahta hai ke chand jawaano.n se kahu.n ke bahut sa ii.ndhan jam.a karke lae phir mai unke paas jau.n jo bilaa-uzr gharo.n me.n namaaze.n pa.Dhte hai aur unke gharo.n ko jaladu.n." (Muslim, Abu Dawood)

NOOR-E-MUJASSM ﷺ ka farmaane alishaan hai: "Jo apne ghar se tahaarat-o-wazu karke farz namaaz adaa karne ke liye masjid jaata hai uske har ek qadam par ek gunah mu.aaf hota hai aur duusre qadam par ek darja buland hota hai." (Muslim)

HUZUUR ﷺ ne farmaaya: "Jo shaKHs azaan ki aawaaz sune aur bilaa-uzr namaaz ko na jae aur ghar me pa.Dhle uski wo namaaz qubuul nahi hoti." Sahaba e kiram ne arz ki Ya RASOOLALLAH! uzr se kya muraad hai? Irshaad farmaaya: "Khauf ya marz". (Abu Dawood)

NABI KAREEM ﷺ ka irshaad hai: Agar namaaz ba-jamaa.at se piche reh jane wala janta ke us jane wale ke liye kya ajr hai to wo ghasiiTta hua haazir hota". (Tabarani)

KHUSHUU-O-KHUZUU.A KI AHMIYAT:

AAQA-O-MAULA ﷺ ka farmaane alishaan hai: "ALLAH ta.aalaa ki ibaadat aise kiya karo goya tum use dekh rahe ho, agar ye na ho sake to kam-az-kam ye zaruur

yaqiin rakho ke wo tumhe dekh raha hai." (Bukhari)

NABI KARIIM ﷺ ne farmaaya: "Jo shaKHs achchi tarha wazu karke sab na-maaze.n waqt par adaa kare, Khushuu-o-Khuzuu.a se qiyaam kare, rukuu aur sajda bhi itminaan se kare aur puurii namaaz achchii tariiqe se to wo namaaz chamak-daar banjati hai, aur use you.n dua deti hai, aye namaazi! ALLAH ﷻ teri aisi hi hi-faazat kare jaise tune meri hifaazat ki. Aur jo namaaz ko buri tarha ada kare ya.aanii sahi wazu na kare rukuu-o-sajda bhi achchii tarha na kare to wo namaaz bad-dua deti hai ke ALLAH ﷻ tujhe aisa hi barbaad kare jaise tune mujhe barbaad kiya. Phir wo namaaz puraane kap.De ki tarha lapeT kar namaazi ke mu.nh par maardi jaati hai. (Tabarani)

HUZOOR E AKRAM ﷺ ne farmaaya: Bad-tariin chor wo hai jo namaaz me.n se chori kare. Sahaba E Kiram ne arz ki, Ya RASOOLALLAH! Wo namaaz me.n se kaise chori karta hai? Farmaaya: Wo rukuu aur sajde achchii tarha adaa nahi karta. (Musnad Ahmed, Tabarani)

Ek aur hadiis e paak me pabandi se sab namaaze.n Khushuu-o-Khuzuu.a se adaa karne walo.n ko maghfirat ki KHush-KHabri di gayi. (Abu Dawood)

Hazrat Abdullah Ibne Abbas رضی اللہ عنہ ka irshaad hai ke: "KHushuu karne wale wo hai.n jo ALLAH ta.aalaa se darte hai aur namaaz sukuun se pa.Dhte hai."

Is ahadiis e mubaaraka se maluum hua ke tamaam huquuq-o-aadab ka lihaaz rakhte hue Khushuu-o-Khuzuu.a aur itminaan-o-sukuun se namaaz adaa karni chahiye.

NAMAAZ MUTTAQII BANA DETI HAI

Irshaad e baarii ta.aalaa hua: "Beshak namaaz mana.a karti hai be-hayaai aur buri baat se" (Al Ankabut 45, Kanzul Imaan)

Is ayat se maluum hua ke namaaz be-hayai aur bure kaamo.n se rokti hai ya.aanii jo shaKHs pabandi se namaaz ko us ke huquuq-o-aadab ka lihaaz rakhte hue adaa karta hai, rafta-rafta wo tamaam bure kaamo.n ko cho.D deta hai aur muttaqii ban jaata hai.

“Ek ansari jawaan SAYYAD E AALAM ﷺ ke saath namaaz pa.Dha karta tha aur bahut se kabiira gunaho.n ka irtikaab bhi karta tha. HUZOOR ﷺ se uski shikaayat ki gayi. AAP ﷺ ne farmaaya uski namaz kisi roz usko in buri baato.n se rok degi.Chunaa.nche jald hi usne tauba ki aur uska haal behtar hogaya. Hazrat Anas رضی اللہ عنہ ne farmaaya: "Jiski namaaz use be-hayai aur bure kaamo se na roke wo namaaz hi nahi." (Tafseer khazain ul irfan)

NAMAAZ KI QUBUULIYAT KA GUMAAN RAKHE

Namaaz ke dauraan jo duniyawii KHayalaat aae, unki taraf tawajjoh na kare.n balke unki parwa kiye bagair apne zahn ko namaaz me pa.Dhe jaane wale alfaaz aur unke ma.ane ki taraf mutawwajjah karne ki koshish karte rahe.

Baaz log ye sawaal karte hai.n ke hume itminaan kaise ho ke humne jo namaaz pa.Dhi usko ALLAH ta.aalaa ne qubuul farmaaliya? Is ka jawab samajhne ke liye

is hadiis e paak par ghaur kijiye, Irshaad hua: ALLAH ta.aalaa qayaamat me apne bande ke saath waisa mo.aamla karega jaisa bande ne apne Rab ke saath zan rakha hoga. Lihaazaa KHauf e KHUDA ke saath saath ibaadat ke qubuul hone ka husn e zan rakhna bhi zaruuri hai.

Aulama e kiram farmaate hai: Agar tumne fajr ki namaaz pa.Dhi aur phir zohr ki namaaz bhi pa.Dhli to ye nek gumaan karo ke ALLAH ta.aalaa ne tumhari fajr ki namaaz qubuul farmali. Phir jab namaaz e asr pa.Dhlo to zohr ke qubuul hone ka itminaam karlo, Isi tarha har agli namaaz adaa karne ke baad pichli namaaz qubuul hone ka itminaan karlo kyu.nke agar ALLAH ta.aalaa tumhari namaaz e fajr qubuul na farmaata to tumhe namaaz e zohr me haazir hone ki taufeeq na deta. RAB KAREEM ka tumhe har agli namaaz adaa karne ki taufeeq dena is baat ki da-liil hai ke usne tumhari pichli namaaz ko qubuul farmaaliya hai.

ALLAH WALO.N KI NAMAAZ

Namaaz us shaKHs ki tarha pa.Dhni chahiye jaise yaqiin ho ke ye us ki zindagi ki aaKHri namaaz hai. Hazrat Haatim Balkhi رضی اللہ عنہ se kisine pucha: Aap na-maaz kaise pa.Dhte hai? Aap ne farmaaya: Jab namaaz ka waqt hota hai to achchii tarha wazu kar ke jaa-e-namaaz par itminaan se khada hojata hu aur ye tasawwur karta hu.n ke Kaaba mere samne hai, jannat mere daa.e.n taraf aur dozaq mere baa.e.n taraf hai aur mai pul- sirat par khada hu, aur mai samajhta hu ke maut ka

farishta mere sar par hai aur ye meri zindagi ki aaKHri namaaz hai. Phir mai nihaayat aajizii se اللہ اکبر kehta hu, ma.ane ko zahn me rakh kar tilawat karta hu aur nihaayat Khushuu-o-Khuzuu.a se namaaz adaa karta hu phir ALLAH ta.aalaa ki rahmat se is ke qubuul hone ki ummiid rakhta hu aur apne a.amaal ke naaqis hone ki wajah se ise Thukraa diye jane ka KHauf karta hu. اللہ اکبر!

Ye hai Allah walo.n ki namaaz! Baarii ta.aalaa hume auliya e kiram ke naqsh-e-qadam par chalne ki taufiiq ataa farmae aameen.

TAHARAT KA BAYAAN

AAQA WA MAULA ﷺ ka irshaad e giraami hai: "Jannat ki kunjii namaaz hai aur namaaz ki kunjii tahaarat hai." (Muslim) yaha.n tahaarat se muraad ye hai ke na-maaz ki jagah aur namaazi ka libas paak ho nez us ka jism hadse akbar aur hadse asghar se paak ho ya.aanii namaazi par gusl wajib na ho aur wo ba-wazu bhi ho.

HUZOOR E KAREEM ﷺ ne farmaaya: "Us ghar me rahmat ke farishte nahi.n aate jaha.n tasviir, kutta ya halat e janabat me koi shaKHs ho." (Abu dawood)

Ab pehle ye samajh lijiye ke gusl ya wazu kaise paanii se kiya jae.

Fuqaha farmaate hai ke paanii be-rang, be-buu aur be-zaa.iqa ya.aanii qudrati haa-lat me ho nez paanii isti.maal shuda na ho. Agar badan par koi najaasat na lagi ho to jo paanii wazu ya gusl karne me badan se gire wo paak hai magar usse wazu ya

gusl jaa.ez nahi. Isi tarha agar be-wazu shaKHs ka haat ya ungli ya naaKHun ya badan ka wo hissa jo dhula na ho, ya jis par gusl farz hai uske jism ka be-dhula hissa paanii me pa.D jae ya paanii se chuu jae to wo paanii musta.aml ho gaya. Ab us se wazu ya gusl nahi hosakta. Uska piina aur us se aaTaa guu.ndhna makruuh hai. Albatta use kapde dhone ke liye isti.maal kiya ja sakta hai.

Musta.aml paanii ko wazu ya gusl ke liye isti.maal ke qaabil banane ka tariiqa ye hai ke achcha paanii usse ziyaada usme milade.n ya usme itna paanii Daale.n ke bartan ke kinaaro se behne lage, ab is paanii se wazu ya gusl jaa.ez hai.

WAZU KE FARAA.EZ

Wazu ke chaar faraa.ez hai:

1. Pura mu.nh dhona: Ya.aanii peshaani ke shuru se lekar tho.Dii tak aur ek kaan se duusre kaan tak tamaan jild par ek martaba paanii bahaana farz hai.

Muu.nchho.n ya bha.nvo.n ke baal agar ghane ho to sirf un baalo.n ka dhona farz hai aur agar ghane na ho to jild ka dhona bhi farz hai. Isi tarha daa.Dhii ke baal agar ghane na ho to jild ka dhona farz hai. Ho.nTho.n ka wo hissa jo aadatan band karne ke baad zaahir rehta hai uska dhona bhi farz hai.

2. Dono haath Kuhniyo.n samet dhona: Kisi uzv ke dhone ke ye ma.ane hai ke us uzv ke har hisse par kam se kam do do boondh paanii beh jae, bheeg jane ya tel ki

tarha pani chapa.D lene ya ek aadh boondh beh jane ko dhona nahi kahe.nge aur na hi usse wazu ya gusl adaa hoga. Har qism ke chhalle, nath, a.nguuThiyaa.n, chuu.Diyaa.n wagaira agar itne tang ho ke unke niche paanii na bahe to unhe utaar kar jild ke har hisse par paanii pahu.nchaanaa zaruuri hain.

Nail polish lagi ho to use duur kiye bagair wazu ya gusl nahi hoga, albatta jis chiiz ki aadmi ko umuuman ya KHususan zaruurat pa.Dhti rehti hai aur nig.hadaasht-o-ehtiyaat me harj ho, naKHuno.n ke andar ya upar ya kisi aur dhone ki jagah uske lage reh jaane se wazu ho jaega agarche wo saKHt chiiz ho aur uske niiche paanii na pahu.nche. Maslan pakaane guu.ndhne walo.n ke liye aata, ra.ng-rez ke liye rang ka jarm, aurato.n ke liye meh.ndii, likhne walo.n ke liye raushnaa.ii, mazduur ke liye gaaraa miTTii aur aam logo.n ke liye palko.n me surme ka jarm ya badan ka mail wagaira.

3. Chauthaa.ii sar ka masah karna: Masah karne ke liye haath tar hona chahiye khvaah tari aaza ke dhone ke baad reh gai ho ya nae paanii se haath tar kar liya ho. Kisi uzv ke masah ke baad jo haath me tari baqi reh jaegi wo duusre uzv ke masah ke liye kaafi na hogi.

4. Dono.n paa.nv dhona: Ungliyo.n ki karvaTe.n, ghaa.iya.n, gaTTe, talwe aur e.Diyaa.n sab ka dhona farz hai. Agar KHalal kiye bagair ungliyo.n ke darmiyan paanii na behta ho to KHalal bhi farz hai.

WAZU KI SUNNATE.N

Wazu ki sunnate.n man darja zael Hai:

Hukm-e-ilahi ki ta.amiil aur sawab hasil karne ki niyyat karna, paak jagah baith kar wazu karna, wazu shuru karne se qabl بِسْمِ الله pa.Dhna, dono haath ghaTTo.n tak dhona, miswaak karna, tiin baar chullu bhar paanii se kulli karna, tiin baar naak me ha.Ddi tak paanii cha.Dhana, paanii daa.e.n haath se cha.Dhana, baa.e.n haath ki choti ungli se naak saaf karna, haath paa.nv ki ungliyo.n ka KHalal karna, daa.Dhi ka KHalal karna, pure sar ka masah karna, kaano.n ka masah karna, aaza dhone ki tartiib qaa.em rakhna, har dhone wale uzv ko tiin baar dhona, aaza ko pai-dar-pai is tarha dhona ke pehla uzv sukhne na pae.

WAZU KARNE KA TARIIQA

Wazu shuru karne se qabl hukm-e-ilahi ki ta.amiil aur sawab pane ki niyyat kare aur بِسْمِ الله pa.Dh kar tiin baar dono haath ghaTTo tak dhoe phir miswaak kare. Miswaak daa.e.n haath me.n is tarha pakde ke choti ungli miswaak ke niche, darmiyaa.n ki tiin ungliyaa.n upar aur a.nghuuta miswaak ke sire par niche ho. Pehle daa.e.n jaanib upar ke daa.nto.n par miswaak kare phir baa.e.n taraf upar ke daa.nt, phir daa.e.n taraf niiche aur phir baa.e.n taraf niche ke daa.nto.n par miswaak kare. Miswaak daa.nto.n ki chau.Daai me karni chahiye. Phir tiin baar chullu me paanii lekar achchii tarha kulli kare aur tiin baar naak me paanii

cha.Dhae aur baa.e.n haath ki choti ungli se naak saaf kare. Phir tiin baar is tarha mu.nh dhoe ke peshani ke balo.n se lekar tho.Dii ke niche tak aur ek kaan se duusre kaan tak koi jagah KHushk na rahe. Agar da.Dhi ho to uska KHalal bhi kiya jae. Phir tiin baar pehle daayaa.n haath phir baayaa.n haath kuhni samet dhoe. Phir dono haath tar kar ke pure sar ka is tarha masah kare ke a.nghuute aur kalme ki un-gli ke siwa ek haath ki baqi tiin ungliyo.n ke sire dusre haath ki tiin ungliyo.n ke sire se mile aur peshani par rakh kar guddii tak is tarha le jae ke hateliyaa.n sar se juda rahe. Waha.n se hateliyo.n se masah karte hue waapas lae.

Phir shahadat ki ungli ke peT se kaan ke andaruunii hisse ka masah kare aur a.nghuute se kaan ki bairuunii sat.ha ka aur ungliyo.n ki pusht se gardan ka masah kare

Phir tiin baar pehle daayaa.n paan.v aur phir baayaa.n paan.v TaKHno samet baa.e.n haath se dhoe aur ungliyo.n ka KHalal kare. Daahine Paan.v me KHalal choti ungli se shuru karke a.nghuute par KHatm kare aur baa.e.n paan.v me a.nghuute se shuru karke choti ungli par KHatm kare.

Wazu ke baad kalima-e-shahadat pa.Dhne ki aadat banale kyu.nke hadiis shariif me hai wazu ke baad kalima-e-shahadat pa.Dhne wale ke liye jannat ki bashaarat aai hai.

WAZU KIN BAATO.N SE TUUT JATA HAI

Man darja zael chiizo.n se wazu tuut jata hai.

Peshab ya paKHaana ke maqaam se kisi chiiz ka nikalna, mu.nh bhar kar KHae karna, KHuun ya piip ya zard paanii ka nikal kar jism par beh jana, kisi chiiz se sa-haara laga kar sojana, dukhtii aa.nkh se paanii ka behna, namaaz me aawaz se ha.nsnaa, be-hosh ya junuun taari hona.

MISWAK KA BAYAN

AAQA WA MAULA ﷺ ka farmaane alishaan hai: Agar ye baat na hoti ke meri ummat par giraa.n hoga to mai inko hukm deta ke wo har namaaz ke saath mi-swaak kiya kare. (Bukhari) HUZOOR E KARIIIM ﷺ ne farmaaya: Miswaak laazim karlo kyu.n ke isse mu.nh ki safaai hoti hai aur RAB ta.aalaa bhi raazi hota hai. (Musnad e ahmed)

Aulama farmate hai ke miswaak karne ke sattar (70) faa.ede hai jin me.n se ek ye hai ke marte waqt kalima tayyiba naseeb hota hai aur naza.a ki takliif asaan hojati hai.

Miswaak karna wazu ke liye sunnat Hai. Miswsak na bahut narm ho na bahut saKHt. Behtar hai ke peelu, zaituun ya neem wagaira kadwii lakdi ki ho.

Miswaak choti ungli ke barabar moti aur ziyaada se ziyaada ek baalish lambi ho aur itni choti bhi na ho ke miswaak karna dushwaar ho.

Miswaak daahine haath me is tarha pak.De ke choti ungli miswaak ke niiche aur biich ke tiin ungliyaa.n upar aur a.nghuuta miswaak ke sire par niiche ho aur

muTThi bandh na ki jae. Isi tarha miswaak karne wala bawaasiir ke marz se me-hfuuz rehta hai.

Miswaak daa.nto ki chau.Daaii me karni chahiye lambaaii me nahi. Pehle upar ke daa.nt daa.e.n janib aur phir baa.e.n janib se saaf kare phir niiche ke daa.nt pehle daa.e.n aur phir baa.e.n janib se saaf kare. Upar niiche daa.e.n baa.en kam-az-kam tiin tiin martaba miswak kare aur har baar miswaak ko dho le.

GUSL KE FARAA.EZ

Gusl me tiin farz hai:

1. GarGara karna ya.aanii mu.nh bhar kar is tarha kulli karna ke ho.nT se halaq ki jad tak paanii pahu.nch jae.

2. Naak me ha.Ddi tak paanii pahu.chaanaa ta ke dono nathno.n me ha.Ddi tak koi jagah KHushk na rahe.

3. Saare badan par is tarha paanii bahaanaa ke baal baraabar jagah bhi KHushk na rahe.

Agar da.nto me gosht ke reshe ya paan chaliyaa wagaira pha.nse ho to unhe saaf karna zaruuri hai isi tarha naak me mail jam gai ho to use saaf karke paanii saKHt ha.Ddi ke shuru tak pahu.chaanaa bhi laazim hai albatta roze ki halat me mubaalaGa se bachna chahiye.

GUSL KA MASNUUN TARIIQA

Gusl ki niyyat karke pehle do haath ghaTTo tak dhoe phir istinje ki jagah dhoe KHwah najaasat ho ya nahi. Phir badan par jaha.n najaasat ho use duur karke wazu kare magar paan.v na dhoe agar kisi chaukii par gusl kare to paan.v bhi dho le phir badan par tel ki tarha paanii mal le phir tiin baar daa.e.n kandhe par aur tiin baar baa.e.n kandhe par paanii bahae. Phir tiin baar sar par aur phir saare jism par tiin baar achchii tarha paanii bahae aur haath pher kar male.n take baal barabar jagah bhi KHushk na rahe. Agar wazu me paan.v nahi dhoe the to ab gusl ki jagah se alag hokar paan.v dhole. Gusl ke dauraan is baat ka KHayaal rakhe ke aap na to qibla ruKH ho aur na hi koi kalaam kare ya dua pa.Dhe. Nez aisi jagah nahae jaha be-pardagi na ho.

GUSL IN CHEEZO.N SE FARZ HOTA HAI

Shahwat ke saath manii ka nikalna, niind me ahtelaam hona, mard ya aurat se mubaasharat karna KHwah inzaal ho ya nahi. Aurat ka haiz se faarigh hona, aurat ka nifaas KHatm hona.

TAYAMMUM KAB KIYA JATA HAI?

Jise wazu ya gusl ki hajat ho magar use paanii isti.maal karne par qudrat na ho use tayammum karna chahiye. Uski chand surate.n darj zael hai:

Chaaro.n taraf ek ek miil tak paanii ka pata na ho,

Ya aisi bimaarii ho ke paanii ke baa.is shadiid bimaar hone ya der me achcha hone ka sahi andesha ho KHwah ye usne KHud aazmaya ho ya kisi mustanad ya ghair e faasiq tabiyat ne bataaya ho,

Ya itni saKHt sardi ho ke nahaane se marjaane ya biimaar hojane ya ka qawii an-desha ho aur lihaaf wagaira koi aisi chiiz uske paas na ho jisse nahaane ke baad sardi se bach sake,

Ya train ya bus se utar kar paanii Isti.maal karne me gaa.Dii chuut jane ka KHadsha ho,

Ya wazu, gusl karne ki surat me namaaz eii.de.n nikal jaane ka gumaan ho.

TAYAMMUM KA TARIIQA AUR AHAM MASAA.IL

Tayammum me tiin farz hai.

Awwal: Niyyat karna ke ye tayammum wazu ya gusl ya dono.n ki paaki ke liye hai.

Duwam: Sare mu.nh par is tarha haath pherna ke baal barabar jagah bhi baaqii na rahe.

Suwam: Dono haatho.n ka kuhniyo.n samet masah karna ke koi hissa baaqii na rahe.

Tayammum ka tariiqa ye hai ke niyyat karke بِسْمِ اللهِ pa.Dh kar dono haath zamiin ki jins se talluq rakhne wali kisi chiiz (Maslan MiTTi, pathar, marble ya aisi chiiz

jispar kaafi gard wagaira ho) par mare.n aur agar ziyaada miTTi lag jae to ek haath ke a.nghuute ki jad ko dusre haath ke a.nghuute ki jad par mare.n. Phir dono haath sare mu.nh par is tarha pher le ki koi jagah baaqi na rahe. Ho.nto ka wo hissa jo aadatan mu band hone ki halat me dikhai deta hai uspar bhi masah karna zaruuri hai. Agar da.Dhi ho to us ka KHalal bhi kare.

Phir dobara miTTi ya pathar par haath mare aur pehle daa.e.n haath ka is tarha masah kare ke baa.e.n haath ke a.nghuute ke alaawa chaar ungliyo.n ka peT daa.e.n haath ki pusht par rakhe aur ungliyo.n ke sire se kunhiyo tak le jae aur phir waha se baa.e.n haath ki hateli se daa.e.n haath ke pushT (Ya.aanii andruunii taraf) par pherte hue ghaTTe tak lae aur baa.e.n a.nghuute ke pusht se daa.e.n a.nghuute ki pusht ka masah kare.

Isii tarha daa.e.n haath se baa.e.n haath ka masah kare. MiTTi ya pathar par haath marte waqt ungliya khuli hui halat me ho. Agar ungliyo.n ke darmiyaa.n gubbar pahu.chgaya to unka KHalal karna sunnat hai aur agar pathar wagaira se taya-mmum kiya jae jis par gubbar na ho to ungliyo.n ka KHalal farz hai.

Tayammum ke waqt KHawatiin is baat ka ehtiyaat rakhe ke a.nghuuti, challe, nath aur diigar zevraat haTa kar jab ke nail polish utar kar jild ke har hisse par haath pherna zaruuri hai. Biimarii me agar thanda paanii nuqsaan karta hai to garam paanii isti.maal karna chahiye agar garam paanii na mile to tayammum kiya jae. Yu.nhi agar sar par paanii dalna nuqsaan karta hai to gale se nahaye aur giila haath

pher kar pure sar ka masah karle.

Agar kisi uzw par zaqm ke baa.is patti bandi ho ya plaster cha.Dhaa ho to haath giila karke us patti ke upar pher diya jae aur baaqi jism ko dhoya jae. Jab itna aaram hojae ke patti par se paanii bahane me nuqsaan na ho to paanii bahae, phir jab itna aaraam hojae ke zaqm waalii jagah masah karsakta ho to fauran masah kare, phir jab itni sahet ho jae ke uzw par paanii baha sakta ho to bahae. Agar na-maaz ka waqt itna kam reh gaya ke wazu ya gusl karne ki surat me namaaz qaza ho jaegi to tayammum karke namaaz pa.Dh leni chahiye. Albatta wazu ya gusl karke us namaaz ko dohraana zaruuri hai.

Jis uzw ke baa.is tayammum kiya gaya agar wo KHatm hojae ya jis chiizo.n se wazu tuuTtaa hai unse wazu ka ya jin baato.n se gusl wajib hota hai unse gusl ya tayammum tuut jaata hai.

NA-PAAK KAPDE PAAK KARNE KA TARIIQAA

Na-paak kapde paak karne ka tariiqaa ye hai ke unhe achchii tarha dho kar puri quwwat se nichoda jae yaha tak ke maziid quwwat lagne par koi KHatra na tapke. Phir haath dho kar kapde dhoe aur unhe isi tarha puri taqat se nicho.De, Phir tiisri baar haath dhoe aur kapde dhokar unhe puri taaqat se unhe nichode ke maziid

nicho.De par koi qatra na tapke. Ab kap.De paak hogaye. Agar kisine puri quwwat se kapda nicho.Dliyaa magar koi duusra jo taqat me ziyaada hai, use nicho.De to chand buundh paanii maziid tapak jaega to kapda pehle ke haq me paak aur us duusre ke haq me na-paak hai.

Is mas.ale me ehtiyaat karni chahiye. Har koi ya to apna na-paak kapda KHud paak kare ya phir unhe behte paanii me paak kiya jae. Uska tariiqa ye hai ke saabun ya washing machine se kapde dho kar unhe kisi bartan me Daal de aur phir itna paanii dale ke kapde paanii me mukammal doob jae aur paanii bartan ke kiinaro.n se behne lage, jab paanii beh raha ho to us behte paanii se kapdo ko nikaal le, ye behte paanii ki wajah se paak hogaye.

Aise nazuk kapde jo nicho.Dne ke qaabil nahi hai isi tarha chataa.ii, qaaliin, jootey wagaira bhi agar na-paak hojae to unhe paak karne ka tariiqa ye hai ke unhe dho kar lat ka diya jae yaha tak ke unse paanii tapakna band hojae. Phir dobaara dho kar latka de, jab paanii tapakna band hojae phir tiisri baar dhokar sukale, ye paak hojae.nge.

AZAAN KA BAYAAN

SARKAAR E DO ALAM ka farmaane alishaan hai: "Azaan dene walo.n ki gar-dane qayamat ke din sabse ziyaada daraz ho.ngi." (Muslim) Ya.aanii wo rahmat e iilahi ke ziyaada umeed-waar aur sawaab ke ziyaada mustahaq ho.nge.

NABI KAREEM ka irshaad e girami hai: "Jo saath baras ke sawab ke liye azaan

kahe, ALLAH ta.aalaa use jahannam ki aag se mehfuuz rakhta hai." (Tirmizi, Ibne majah)

AAQA WA MAULA ne farmaaya: Jo azaan dene wala mahz sawab ka taalib ho wo us shahiid ki misl hai jo KHuun me aaluuda hai aur jab wo marega qabr me uska badan kii.Do.n se mehfuuz rahega. (Bahare shariat ba hawaala tabarani)

masjid me ba-jamaa.at pa.ncho.n farz namaazo.n ki waqt par adaegi ke liye azaan sunnat e ma’akkadah hai aur uska hukm wajib ke misl hai ke agar azaan na kahi to waha.n ke sab log gunah-gaar ho.nge. Be-wazu azaan kehna makruuh hai. Har farz namaaz ke liye azaan us namaaz ka waqt shuru hone ke baad kahi jaa sakti hai. Jo azaan waqt se qabl kahi gayi use waqt par lautana chahiye.

Shariat me azaan ek KHaas qism ka ailaan hai. Jis ke liye ye alfaaz muqarrar hai:

اَللّٰہُ اَکْبَرْ اَللّٰہُ اَکْبَرْ

اَللّٰہُ اَکْبَرْ اَللّٰہُ اَکْبَرْ

اَشْہَدُ اَنْ لَّا اِلٰـہَ اِلَّا اللّٰہُ

اَشْہَدُ اَنْ لَّا اِلٰـہَ اِلَّا اللّٰہُ

اَشْہَدُ اَنَّ مُحَمَّدًا رَسُوْلُ اللّٰہِ

اَشْهَدُ اَنَّ مُحَمَّدًا رَسُوْلُ الله

حَیَّ عَلَی الصَّلٰوۃِ

حَیَّ عَلَی الصَّلٰوۃِ

حَیَّ عَلَی الْفَلَاحِ

حَیَّ عَلَی الْفَلَاحِ

اَللّٰہُ اَکْبَرْ اَللّٰہُ اَکْبَرْ

لَا اِلٰـہَ اِلَّا اللّٰہُ

azaan aur iqaamat dono.n me

حی علی الصلوۃ

kehte waqt daa.e.n aur

حی علی الفلاح

kehte waqt baa.e.n taraf mu.nh karna chahiye. Azaan sunkar uska jawab dene ka hukm hai ya.aanii jo kalma mo.azzin kahe sunne wala wahi kalma kahe magar

حی علی الصلوۃ حی علی الفلاح

ke jawab me

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِالله

kahe.

Fajr ki azaan me

حی علی الفلاح

ke baad do martaba ye kaha jae:

الصلوۃ خیر من النوم

"Namaaz niind se behtar hai." Iske jawab me ye kahe: صَدَقْتَ وَ بَرَرْتَ وَبِالْحَقِّ نَطَقْتَ۔

"Tumne sach kaha aur achcha kaam kiya aur tumne haq kaha."

Jab azaan ho to utni der ke liye salaam-o-kalaam aur tilaawat wagaira tamam ash-Gaal mauquuf karde aur azaan ko ghaur se sune aur jawab de. Iqaamat ka bhi yahi hukm hai. Jo azaan ke waqt baato.n me mashGuul rahe us par معاذالله KHaatma bura hone ka KHauf hai.

Jab mo.azzin

أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا ٱللّٰهُ

kahe to sunne waala duruud shariif pa.Dhe,

" صَلَّى الله عَلَيْكَ يَا سَيِّدِى يَا رَسُوْلَ الله ۔ " aur mustahab ye hai ke apne a.nghuuto.n ko bosa

dekar aa.nkho.n se lagae aur ye pa.Dhe قُرَّةُ عَيْنِيْ بِكَ يَارَسُوْلَ الله، اللّٰهُمَّ مَتِّعْنِىْ بِسَمْعِ وِالْبَصَرْ۔ aisa karne wale ko HUZUUR apne saath jannat me le jae.nge. Jamaa.at ke waqt jo kalimaat kahe jate hai unhe iqaamat kehte hai, ye aazan ki misl hai siwae uske ke iqaamat me

حی علی الفلاح

ke baad do martaba ye bhi kaha jaata hai:

قد قامت الصلاة

"Namaaz ke liye jamaa.at kha.Di hogayi." Iske jawaab me ye kaha jae:

اَقَامَهَاالله واَدَامَهَا مَا دَامَتِ اسَّمٰوٰتُ وَالْاَرْضُ

ALLAH isko qaa.em rakhe aur hamesha rakhe jab tak aasmaan aur zamiin qaa.em hai.

iqaamat ke waqt koi shaKHs aaya to use kha.Da hokar intezar karna makruuh hai, use chahiye ke baith jae aur mukabbir

حی علی الفلاح

par pahu.nche us waqt khada ho. Yu.nhi jo log masjid me baithe hai wo bhi baiThe rahe aur us waqt khade hojae jab mukabbir

حی علی الفلاح

Par pahu.nche. Yahi hukm imaam ke liye hai.

Agar chand azaane.n sune to sunne wale ko pehli azaan ka jawab dena chahiye aur behtar hai ke sab ka jawab diya jae. KHutbe ki azaan ka jawab zabaan se dena muqtadiio.n ko jaa.ez nahi.

Azaan ke baad duruud shariif pa.Dhkar ye dua pa.Dhe:

اَللّٰهُمَّ رَبَّ هٰذِهِ الدَّعْوَةِ التَّامَّةِ وَالصَّلاةِ الْقَائِمَةِ اٰتِ(سَيِّدَنَا) مُحَمَّدَنِ الْوَسِيْلَةَ وَالْفَضِيْلَةَ وَابْعَثْهُ مَقَاماً مَحْمُوْدَنِ الَّذِىْ وَعَدْتَّهٗ

NAMAAZ KI RAKA.AT

☆Fajr ki namaaz ki chaar raka.at hai: Pehle do sunnat (mu'akkadah) aur phir do farz.

☆ Zohr ki namaaz ki baarah raka.at hai jinki tartiib yu.n hai: Pehle chaar sunnat (mu'akkadah), phir chaar farz, phir do sunnat (mu'akkadah) aur phir do nafl.

☆Asr ki namaaz ki aaTh raka.at hai: Pehle chaar sunnat (ghair mu'akkadah), phir chaar farz.

☆Maghrib ki namaaz ki saat raka.at hai: Pehle tiin farz phir do sunnat (mu'akka-dah) aur phir do nafl.

☆Isha ki namaaz ki satrah raka.at hai jinki tartiib ye hai: Chaar sunnat (ghair mu'akkadah), chaar farz, do sunnat (mu'akkadah), do nafl, tiin witr (waajib), do nafl.

☆Jumu'ah ki namaaz ki chauda raka.at hai jinki tartiib yu.n hai: Chaar sunnat (mu’akkadah), do farz, chaar sunnat (mu’akkadah), do sunnat (mu’akkadah) aur do nafl.

Sunnate.n baaz mu’akkadah hai ke shariat me uspar takiid aai, bila uzr ek baar bhi tark kare to mustahiq-e-malaamat hai aur tark ki adat kare to fasiq, marduud-uhs-shahadat aur mustahiq-e-naar hai. Baaz aaima ne farmaaya wo gumrah teh raya jaega aur gunah-gaar hai agarche uska gunah wajib ke tark se kam hai. Sunnat ko tark kar lene ki adat bana lena haraam ke KHariib hai aur aise shaKHs ke muta.al-liq andesha hai ke معاذالله shafa.at se mehruum hojae ke HUZOOR E AQDAS ne farmaaya: "Jo sunnat ko tark karega use meri shafa.at na milegi."

NAMAAZ KI SHARAA.IT

Namaaz ki che shara.ait hai. [Tahaarat, sitr-e-aurat, isteqbaal-e-qibla, waqt, niyyat, tehriimaa.]

1. Namaaz ki pehli shart tahaarat hai ya.aanii namaazi ka jism aur libas paak hona chahiye nez jis jagah namaaz pa.Dhi jae wo bhi najaasat se paak honi zaruuri hai. Tahaarat ke liye agar hajat hoto gusl kiya jae warna wazu karna zaruuri hai. Wazu, gusl, tayammum, kapde paak karne se muta.alliq zaruuri masaa.il pehle bayaan kiye ja chuke hai

2. Namaaz ki duusri shart sitr e aurat hai ya.aanii badan ka wo hissa jiska chupaana farz hai use chupaaya jae. Mard ke liye naaf ke niiche se ghuTno.n ke niiche tak ka

hissa sitr e aurat hai. Jabke aurat ke liye dono hateliyo, paa.nv ke talwo aur chehre ke siwa saara badan aurat ya.aanii chupaane ki chiiz hai. Namaaz ke alaawa aurat ko na-mehram se chehre ka parda karna bhi laazim hai.

Itna bariik libaas jisse badan ki rangat jhalakti ho ya aisa bariik dupaTTa jisse baalo.n ki siyaahi chamke, sitr ke liye kaafi nahi ya.aanii aise libaas me namaaz nahi hoti balke aisa libaas namaaz ke alaawa bhi haraam hai.

3. Namaaz ki tiisri shart isteqbal-e-qibla ya.aanii Kaaba shariif ki taraf mu.nh karna hai. Namaazi ka mu.nh aur siina qible ki taraf hona chahiye.

4. Chauthii shart namaaz ka waqt hai. Fajr ki namaaz ka waqt subha sadiq se lekar suraj ki kiran chamakne tak hai ya.aanii suraj tulu hone se pehle namaaz-e-fajr mu-kammal kar leni chahiye. Zohr ki namaaz ka waqt suraj dhalne se us waqt tak hai jab har chiiz ka saaya asal saaye se dugna hojae. Asli saaya wo hai jo suraj ke khat nisfunnahaar ke pahu.nchne ke waqt hota hai. Asr ki namaaz ka waqt zohr ka waqt KHatam hone se lekar suraj Ghuruub hone tak hai. Ghuroob-e-aftab se qabl biis minute ka waqt makruuh hota hai usse pehle namaaz-e-asr pa.Dh leni chahiye agar kisi wajah se asr na pa.Dhi ho to us makruuh waqt me pa.Dh leni chahiye.

Maghrib ka waqt ghuruub-e-aftaab se shafaq guruub hone tak hai jab ke isha ka waqt shafaq ghuruub hone se lekar tulu-e-fajr tak hai albatta nisf shab se zaa.id taaKKHiir makruuh hai.

5. Namaaz ki paa.nchvii shart niyyat hai. Niyyat dil ke pakke iraade ko kehte hai

uska adna wajah ye hai ke agar us waqt koi puche ke kounsi namaaz pa.Dh rahe hai to fauran bata de, agar sonch kar bataega to namaaz na hogi. Zabaan se niyyat keh lena mustahab hai aur uske liye kisi zabaan ki qaid nahi. Behtar hai ke takbiir-e-aulaa kehte waqt niyyat maujuud ho.

6. Namaaz ki chhaTii shart takbiir-e-tehrima hai ya.aanii اللہ اکبر keh kar namaaz shuru ki jae. Lafz e "اللہ" Ko "آللہ" ya "اکبر" Ko "اکبار" kaha to namaaz na hogi balke agar inke faasid ma.aanii samajh kar jaan buujh kar aisa kahe to kafir hai.

KIN AUQAAT ME NAMAAZ MANA HAI?

Jin auqaat me namaaz pa.Dhna makruuh hai unme tulu-e-aftab se biis minute baad tak, ghuruub-e-aftaab se biis minute qabl se ghuruub tak aur dahwa-e-kubra ya.aanii nisfunnahaar shara.ii se nisfunnahaar haqiiqii ya.aanii zawal tak ka waqt shaamil hai.

In auqaat me koi namaaz ya sajda-e-tilaawat jaa.ez nahi, in auqaat ke alawa har waqt qaza namaze.n aur nawafil padhe ja sakte hai, albatta subhe sadiq se tulu-e-aftab tak, aur namaaz-e-asr se aftab ghuruub hone tak koi nafl namaaz, aur imam ke KHutba-e-jumu'ah ke liye khade hone se lekar farz e jumu'ah KHatm hone tak nafl aur sunnat dono jaa.ez nahi.

NAMAAZ PADHNE KA MASNUUN TARIIQA

ba-wazu qible ki taraf mu.nh karke is tarha khade ho.n ke do paa.nv ke darmiyaan

chaar ungal ka faasla rahe phir apne haath kaano tak is tarha uthae ke a.nghuuThe kano ki lau se chu jae aur ungliyaa.n na mili huii ho na KHuub khuli huii balke apni asal halat par ho.n aur hateliyaa.n qibla ruKH ho phir niyyat karke اللہ اکبر kehte hue haath naaf ke niiche la kar is tarha bandhle ke daayaa.n haath baa.e.n haath ki pusht par aur darmiyan teen ungliyaa.n kalai ki pusht par ho.n phir a.nghuute aur choti ungli se halqa banakar baa.e.n kalai ko pakadle aur sana padhe.

سُبْحٰنَکَ اللّٰھُمَّ وَبِحَمْدِکَ وَتَبَارَکَ اسْمُکَ وَتَعَالٰی جَدُّکَ وَجَلَّ وَلَا اِلٰـہَ غَیْرُکَ

phir ta.auz

اَعُوْذُ بِاللّٰہِ مِنَ الشَّیْطٰنِ الرَّجِیْمِ

aur tasmia

بِسْمِ اللّٰہِ الرَّحْمٰنِ الرَّحِیْمِ

padhkar surah fateha padhe.

اَلْحَمْدُ لِلّٰہِ رَبِّ الْعٰلَمِیْنَۙ(۱)الرَّحْمٰنِ الرَّحِیْمِۙ(۲)مٰلِكِ یَوْمِ الدِّیْنِؕ(۳)اِیَّاكَ نَعْبُدُ وَ اِیَّاكَ نَسْتَعِیْنُؕ(۴)اِهْدِنَا الصِّرَاطَ الْمُسْتَقِیْمَۙ(۵)صِرَاطَ الَّذِیْنَ اَنْعَمْتَ عَلَیْهِمْ (٦)غَیْرِ الْمَغْضُوْبِ عَلَیْهِمْ وَ لَا الضَّآلِّیْنَ(۷)

"Mai panah mangta hu.n allah ki, shaitan marduud se."

"ALLAH ke naam se shuru jo bahut mehrbaan rahmat wala hai."

"Sab KHuubiyaa.n ALLAH ko jo malik saare jahan walo.n ka, bahut mehrbaan rahmat wala, roze jaza ka malik, hum tujhi ko puje aur tujhi se madad chahe, humko siidha raasta chala, raasta unka jinpar tune ehsaan kiya, na unka jinpar

ghazab hua, aur na bahke huo.n ka.(Kazul Imaan az Aala Hazrat Imam Ahmed Raza Muhaddis E Barelvi رضی اللہ عنہ

surah fateha ke baad aahista se آمین kahe, iske baad koi surat ya tiin aayat ya tiin aayat ke barabar koi ayat padhe.

قُلْ هُوَ اللّٰهُ اَحَدٌۚ(۱)اَللّٰهُ الصَّمَدُۚ(۲)لَمْ یَلِدْ وَ لَمْ یُوْلَدْۙ(۳)وَ لَمْ یَكُنْ لَّهٗ كُفُوًا اَحَدٌ(۴)

"tum farmao! wo ALLAH hai wo ek hai, ALLAH be-niyaz hai, na uski koi aulaad aur na wo kisi se paida hua, aur na uske jo.D ka koi." (Kanzul Imaan)

Phir اللہ اکبر kehte hue ruku me jae aur ghuTno.n ko ungliyaa.n khol kar mazbuuti se paka.Dle aur itna jhuke.n ke sar aur kamar ek sat.ha par rahe. Ruku me nazar dono paa.nv ki pusht par rahe jabke qiyaam ke dauran nigah sajde ki jagah rakhni ca-hiye.

ruku me kam-se-kam teen baar ye pa.Dhe:

سُبْحَانَ رَبِّیَ الْعَظِیْمِ

Phir tasmia kehte hue khade hojae.

سَمِعَ اللّٰهُ لِمَنْ حَمِدَه

Phir tamhiid kahe

اَللّٰهُمَّ رَبَّنَا وَلَکَ الْحَمْدُ

pehle ghuTne aur phir dono.n haath zamiin par rakhe, phir naak aur phir peshaanii zamiin par jamae aur chehra dono.n haatho.n ke darmiyaan rakhe.

Is baat ka khayal rahe ke sajde ke dauraan naak ki haDDi zamiin par sahi lagi hui ho.n, nazar naak ke sire par rahe, dono paa.nv ki tamaam ungliyaa.n zamiin par qibla ruKH karle us dauraan dono hateliya zamiin par qibla ruKH bichi ho. Nez dono bazu karwaTo.n se, pet raano.n se aur raane.n pin.Dliyo.n se juda rahe. sajde me kam-az-kam tiin baar ye tasbee padhe.

سُبْحَانَ رَبِّیَ الْاَعْلٰی

sajde se uThte hue takbiir kahe aur baayaa.n paa.nv biicha kar us par baiThe aur daayaa.n paa.nv kha.Da kar ke uski ungliyaa.n qibla ruKH karle. Us dauraan hate-liyaa.n raano par bicha kar ghuTno ke paas is tarha rakhe ke ungliyaa qibla ruKH rahe. Phir takbiir kehte hue isi tarha duusra sajda kare. Phir اللہ اکبر kehte hue is tarha kha.De ho.n ke pehle sar uThae phir haatho.n ko ghuTno par rakh kar panjo ke bal khade hojae.

Ab sirf بِسْمِ اللہِ الرَّحْمٰنِ الرَّحِیْمِ pa.Dh kar qiraat shuru karde phir isi tarha ruku aur sajda karke daayaa.n paa.nv kha.Da karke baa.e.n pau par baiTh jae aur tashahhud pa.Dhe.

اَلتَّحِیَّاتُ لِلّٰہِ وَالصَّلَوٰتُ وَالطَّیِّبَاتُ اَلسَّلَامُ عَلَیْکَ اَیُّھَا النَّبِیُّ وَرَحْمَۃُ اللہِ وَ بَرَکَاتُہٗ اَلسَّلَامُ عَلَیْنَا وَعَلٰی عِبَادِ اللہِ الصَّالِحِیْنَ اَشْھَدُ اَنْ لَّا اِلٰہَ اِلَّا اللہُ وَاَشْھَدُ اَنَّ مُحَمَّدًا عَبْدُہٗ وَرَسُوْلُہٗ

tashahhud pa.Dhte waqt jab

"اشهد ان لا" ke qariib pahu.che.n to daa.e.n haath ki biich ki ungli aur a.nghuute komila kar halqa banae aur choti ungli aur uske saath wali ungli ko hateli se mila de aur lafz " لَا " par shahadat ki ungli uThae aur " اِلَّا " par niiche karle aur phir sab ungliyaa.n fauran siidhi karle. Qaide ke dauraan nazar apne god ki tarfa rakhe.

Agar farz namaz ho aur do se zyada rakate.n pa.Dhni ho to tashahhud ke baad kha.De hojae aur agli rakato.n ke qiyaam me surah fateha ke baad chotii surat na milae. Aakhri qaide me tashahhud ke baad duruud shariif pa.Dhe.

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ وَّعَلٰى اٰلِ سَيِّدِنَا مُحَمَّدٍ كَمَا صَلَّيْتَ عَلٰى سَيِّدِنَا اِبْرَاهِيْمَ وَعَلٰى اٰلِ سَيِّدِنَا اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ اَللّٰهُمَّ بَارِكْ عَلٰى سَيِّدِنَا مُحَمَّدٍ وَّعَلٰى اٰلِ سَيِّدِنَا مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰى سَيِّدِنَا اِبْرَاهِيْمَ وَعَلٰى اٰلِ سَيِّدِنَا اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ

phir ye dua ya koi aur dua e masurah padhle.

اَللّٰهُمَّ اغْفِرْلِىْ وَلِوَالِدَىَّ وَلِمَنْ تَوَالَدَ وَلِجَمِيْعِ الْمُؤْمِنِيْنَ وَالْمُؤْمِنَاتِ وَالْمُسْلِمِيْنَ وَالْمُسْلِمَاتِ الْاَحْيَاءِ مِنْهُمْ وَالْاَمْوَاتِ اِنَّكَ مُجِيْبُ الدَّعْوَاتِ بِرَحْمَتِكَ يَا اَرْحَمَ الرَّاحِمِيْنَ

phir pehle daa.e.n khande ki taraf mu.nh karke salaam kahe aur phir baa.e.n taraf bhi.

السلام عليكم ورحمة الله

Namaz ke baad dono haath siine ke muqabil utha kar ALLAH ta.aalaa se iKHlaas wa aajizii se dua mange aur dua ke baad apne haath cehre par pherle. Duao.n ke liye faqeer ki kitaab "masuun duae.n" mulaahiza farmae.

☆ Agar chaar raka.at sunnat ya nafl pa.Dhe to tiisri aur chauthii raka.at me surah fateha ke baad koi choti surat ya uske baraabar ayat bhi pa.Dhe. sunnat e ghair mu'akkadah aur nafl namaaz ke pehle qaide me tashahhud ke baad duruud shariif aur dua bhi pa.Dhe aur tiisri raka.at ke shuru me sana bhi pa.Dhe.

☆ Agar jama.at se namaaz pa.Dhe to pehli raka.at ke qiyaam me sirf sana padhe aur khamoosh kha.De rahe you.n hi diigar raka.ato.n ke qiyaam me bhi muqtadi ko qiraat nahi karni chahiye. Ruku se uThte waqt سمع الله لمن حمده sirf imam kahe aur muqtadi tahmiid kahe.

NAMAZ KE FARAA.EZ

Namaaz ke saath faraa.ez hai:

1. Takbeer e tehriima jo dar-asl namaaz ki shara.ait me se hai magar namaaz ke afa.aal se bahut ziyaada ta.alluq hone ki wajah se ise namaaz ke faraa.ez me bhi shumaar kiya jata hai. Agar takbiir e tehriima kehne ke waqt namaaz ki koi bhi shart na pai gayi to namaaz na hogi.

Agar muqtadi ne lafz " الله " imam ke saath kaha lekin "اكبر " ko imam se pehle khatm kar liya to namaaz na hui. Agar muqtadi imam ko ruku ki halat me pae to muqtadi ko chahiye ke takbiir e tehriima qiyaam ki halat me kahe aur phir duusrii takbiir kehte hue ruku me jae. Agar pehli raka.at ka ruku mil jae to takbiir e uulaa ki fazilat mil jati hai.

2. Qiyaam ya.anii siidha kha.Da hona namaaz me farz hai. Qiyaam itni der tak hai jitni der tak qiraat ki jae. Qiyaam us waqt saaqit hoga jab koi kha.Da na ho sake ya sajda karne par qadir na ho ya us se marz me zyaadtii hoti ho ya naa-qqabil-e-bardaasht takliif hoti ho.

Ma.amuli buqaar ya qqabil-e-bardaasht takliif ke baais qiyaam cho.Dna jaa.ez nahi. Iski ahmiyat is qadr hai ke agar mariiz asaa ya KHaadim ya diiwaar se tek lagaa kar kha.Da hosakta ho to farz hai ke kha.Da ho kar namaaz pa.Dhe. Agar kuch der kha.Da hosakta ho agarche itna hi ke kha.Da hokar اللہ اکبر kehle to farz hai ke kha.Da ho kar itna kehlephir baith kar namaaz ada kare.

3. Qiraat ya.anii tamaam huruuf ka maKHaarij se ada karna take har harf dusre huruuf se mumtaaz hojae nez aise pa.Dhna ke use KHud sun sake, farz hai. Mahz lab hilaana tilaawat ke liye kaafii nahi. Pa.Dhne ki tariif ye hai ke kam-az-kam itni awaaz se pa.Dhe ke KHud sune. Agar aise pa.Dhe ke KHud na sun sake jabke sunne se maane koi sabab maslan shor wagaira na hoto namaaz na hogi.

farz namaaz ki pehli do raka.ato.n me aur witr-o-nafl ki har raka.at me mutlaqan ek ayat pa.Dhna farz hai. Imam ki qiraat muqtadio.n ke liye kaafi hai liihaaza muqtadi ko kisi namaz me qiraat jaa.ez nahi KHwaah wo sirri namaaz ho (ya.anii zohr wa asr) ya jahri namaaz (ya.anii fajr, maghrib, isha).

4. Ruku bhi farz hai. Iska adna darja ye hai ke itna jhuk jae ke haath ba.Dhae to ghuTno tak pahu.nch jae aur aala ye hai ke kamar siidhii ho nez sar aur pet

yaksaa.n uu.nche ho.

5. Sujuud ya.anii har raka.at me do baar sajda karna farz hai. Peshaani aur nak ki haDDi ka zamiin par jamna sajde ki haqiiqat hai aur har paa.nv ki ek ungli ka pet lagna shart. Agar kisine is tarha sajda kiya ke dono paa.nv zamiin se uthe rahe to namaaz na hui balke agar sirf ungli ki nok zamiin se lagi jab bhi namaaz na hui.

6. Qaida-e-aaKHira ya.anii tamaam raka.ate.n pa.Dh kar itni der baithna ke puurii tashahhud padh li jae, farz hai. Agar sajda-e-sahu kiya to iske baad ba-qadre tashahhud baithna farz hai.

7. KHuruuj-e-bisun.ihi ya.anii aaKHri qaide ke baad salaam pherna farz hai. Qiyaam-o-ruku-o-sajda aur qaida e aaKHira me tartiib bhi farz hai. Nez jo chiize.n farz hai inme imam ki pairwi muqtadi par farz hai.

WAAJIBAAT E NAMAZ

1. Takbiir-e-tehriima ke liye "اللہ اکبر" kehna,

2. Farz namaaz ki pehli do raka.ato.n aur diigar namaazo.n ki har raka.at me ek baar puri surah fateha padhna,

3. Farz ki pehli do aur baaqii namaazo.n ki har raka.at me surah fateha ke baad chotii surat ya ek ya do aayate.n tiin chotii ayat ke barabar pa.Dhna,

4. Har raka.at me ruku ek hi martaba karna,

5. Har raka.at me sajda do hi martaba karna,

6. Qauma ya.anii ruku ke baad siidha kha.Da hona,

7. Jalsa ya.anii do sajdo.n ke darmiyaan siidha baithna,

8. Sajde me peshaani aur nak dono ko zamiin par lagana,

9. Sajde me dono paa.nv ki tiin tiin ungliyo.n ka pet zamiin par lagna,

10. Ruku-o-sajde-o-qauma-o-jalse me kam-az-kam ek bar سبحان الله kehne ki miqdaar Thaharnaa,

11. Qaida-e-uulaa ya.anii tiin ya char raka.at wali namaaz me do raka.at ke baad baithna,

12. Dono qaido.n me attahiyyat wa tashahhud pa.Dhna,

13. Pehle qaide me tashahhud ke baad kuch na pa.Ddna,

14. Pehli raka.at ke baad aur char raka.at wali namaaz me tiisrii raka.at ke baad qaida na karna,

15. Jahri namaaz me ya.anii fajr, maghrib, isha me imam ko aawaz se qiraat karna,

16. Sirri namaaz ya.anii zohr wa asr me imam ko ahistaa qiraat karna,

17. Imam buland aawaz se tilawat kare ya aahista us waqt muqtadio.n ka khamoosh rehna,

18. Siwae qiraat ke tamam waajibaat me imam ki pairwi karna,

19. Do farz ya do wajib ya wajib wa farz ke darmiyaan teen tasbee ke barabar waqfa na hona,

20. Dono taraf salam pherte waqt lafz assalam kehna,

21. Witr me dua e qunuut pa.Dhna aur dua e qunuut se qabl takbiir kehna,

22. Eid.ain me che takbiire.n aur duusrii raka.at ke ruku ke liye takbiir kehna,

23. Aayat e sajda tilawat karne par sajda e tilawat karna,

24. Har farz aur wajib ka uski jagah par ada karna,

25. Namaaz ke arkaan sukuun-o-itminaan se ada karna.

Jab koi wajib bhuul se reh jae ya koi wajib mukarrar ada karliya jae ya kisi farz ki adaegi me taKHiir hojae to sajda e sahu wajib hojata hai. Sajda e sahu ka tariiqa ye hai ke aakhri qaide me tashahhud pa.Dhkar daa.e.n taraf salaam phere.n aur do sajde karke phir tashahhud, duruud shariif aur dua pa.Dhkar salaam pherle.

Agar surah fateha aur chotii surat pa.Dhne ke darmiyaan tiin baar سبحان الله kehne ke barabar khamoosh raha to sajda e sahu wajib hogaya. Farz, wajib aur muakkadah sunnato.n ke qiada-e-uulaa me agar tashahhud ke baad bhuul kar itna kehliya اللهم صل علیٰ محمد yaa اللهم صل علی سیدنا to sajda e sahu wajib hai.

NAMAZ KI SUNNATE.N

☆Takbiir e tehriima kehte waqt haath kaano.n tak uThana,

☆Hateliyo aur ungliyo ka qibla rukh hona,

☆Takbiir ke waqt chehra qibla ruKH karna (ya.anii us waqt sar jhuka hua na ho),

☆Takbiir se pehle haath uthana,

☆Daa.e.n haath ko baa.e.n haath par rakh kar ghera band kar naaf ke niche rakhna,

☆ sana, tauz aur tasmia aahista pa.Dhna, fateha ke baad aahista aameen kehna,

☆Har raka.at ke shuru me aahista tasmia pa.Dhna,

☆Ek rukn se duusre rukn me jate waqt takbiir kehna,

☆ Imam ka tamaam takbiiro.n, tasmia aur salam ko ba-qadre hajat buland aawaz se kehna,

☆Farz ki tiisrii aur chauthii raka.at me sirf surah fateha pa.Dhna,

☆Ruku aur sajdo me tiin tiin baar tasbeeh pa.Dhna,

☆Ruku me ghuTno.n ko haatho.n se pakadna aur ungliya khuub khuli rakhna,

☆Ruku me tange siidhi rakhna aur sar aur kamar barabar rakhna,

☆Ruku se uThte waqt imam ka سمع الله لمن حمده aur muqtadi ka ربنا لك الحمد kehna,

☆Akele namaaz pa.Dhne wale ko dono ya.anii tasmia-o-tahmeed kehna,

☆Sajde me jate waqt pehle ghuTne phir haath phir nak phir peshani rakhna,

☆Sajde se uThte waqt iske bar-aks

☆Sajde me baazuu karvaTo.n se aur pet raano.n se juda rakhna,

☆Sajde me kalaa.iyaa.n zamiin se unchi rakhna aur ungliyo.n ka zamiin par mili hui halat me rakhna,

☆Sajde me dono paa.nv ki tamaam ungliyo.n ke pet zamiin se lagna aur unka qibla ru hona,

☆Duusrii raka.at ke kiye panjo ke bal ghuTno par haath rakh kar uthna (agar uzr na ho),

☆Dono sajdo ke darmiyaan daayaan paa.nv khada kar ke baayaa.n paa.nv biicha kar uspar baithna,

☆Baithne ki halat me dono haatho ko rano par aur ungliyo ko asl halat par rakhna,

☆Tashahhud me lafz e " لَا " par kalime ki ungli uthana aur " اِلَّا " par gira kar sab ungliya sidhi kar lena,

☆Aakhrii qaide me duruud shariif aur dua pa.Dhna,

☆Pehle daa.e.n aur phir baa.e.n taraf salaam karna,

Ye sab umuur NABI KARIIM ﷺ ki sunnate.n hai inme se agar koi sunnat bhule se reh jae ya qasdan tark ki jae to namaaz nahi tutegi magar jaan buujh kar sunnat choDna, na-jaa.ez hai.

AURATO.N KI NAMAAZ

Aurato.n ki namaaz mardo se mandarja zail umuur me muqtalif hai:

☆Namaaz se qabl KHawaatiin ko is baat ka itminaan kar lena chahiye ke unke chehre, hateliyo.n aur paa.nv ke talwo.n ke siwa tamaam jism dabiiz kapDe se dhaka hua hai. Aisa bariik kapDa jisse badan ki rangat jhalakti ho ya aisa bariik dupaTTa jisse baalo.n ki syaahii chamke, pehen kar namaaz paDhi to namaaz na hogi. Gardan, kaan, sar ke laTakte hue baal aur kalaa.iyaa.n chupana bhi farz hai.

☆Chehre, hateliyo.n aur paa.n.v ke talwo.n ke siwa koi uzw namaaz shuru karte waqt chauThaa.ii miqdaar me khula ho aur use chupae bagair "اللہ اکبر " kehliya to namaaz shuru hi na hui. Aur agar namaaz ke dauran koi uzw chauThaa.ii ke bara-bar itni der khula raha jisme tiin baar " سبحان اللہ " kaha ja sake to namaaz na hui.

☆KHawaatiin namaaz shuru karte waqt apne haath kaano ki bajae sirf kandho.n tak uthae aur unhe dupaTTo.n se bahar na Nikale.

☆Phir takbiir-e-tehriima keh kar baa.e.n hateli siine par rakh kar uske pusht par daa.e.n hateli rakhe.

☆Ruku karte waqt sirf itna jhuke ke haath ghuTno tak pahu.nch jae, ungliyaa.n baaham mili hui ho aur ghuTno ko aage ki taraf zara saa KHam de kar khaDi rahe nez unke baazuu pahlu.o.n se mile hue ho.

☆KHawaatiin sajda simaT kar kare ya.anii pet raano.n se aur raane pin.Dliyo.n se aur pin.Dliyaa.n zamiin se aur baazuu pahluo.n se mila de aur kalaa.iiyaa.n zamiin par bicha de nez paa.nv khaDe karne ki bajae daa.e.n taraf nikal karbicha de.

☆Qaide me dono paa.n.v daa.e.n janib nikal de aur baa.e.n kuulhe par baithe.

☆KHawaatiin ke liye ghar ke andar ya.anii kamre me namaaz paDhna sahn me na-maaz paDhne se aur tah-KHane me namaaz paDhna kamre me namaaz paDhne se behtar hai. (Abu daood)

NAMAAZ FAASID KARNE WALI CHIIZE.N

Mandarja zail baato.n se namaaz tuut jaati hai.

☆Bhuul kar ya jaan buujh kar kisi se kalaam karna,

☆ Kisi ko salaam karna ya salaam ka jawaab dena,

☆ Kisi uzr ke bagair khaa.nsna,

☆ Kisi ki chii.nk ka jawab dena,

☆Namaaz ki halat me khana piina,

☆Bila uzr siine ko jihaat-e-kaaba se pherna,

☆ Kisi takliif ke baa.is rona,

☆Wazu tuut jana,

☆Namaaz me quran-e-pak dekh kar paDhna,

☆Qiraat ya azkaar me saKHht galtii karna,

☆Dono haath se aisa kaam karna jisse dekhne wala samjhe ke ye halat-e-namaaz me nahi,

☆Namaaz ke kisi rukn me koi ghair-mut.alleqa kaam tiin baar karna maslan ek rukn me tiin baar khujaane se namaaz faasid hojati hai is tarha ke ek baar khujaa kar haath haTaliya phir khujaaya aur haath haTaliya phir tiisri baar khujaya aur haath haTaliya. Agar ek baar haath rakh kar chand martaba khujaaya to ise ek hi martaba shumaar kiya jaega.

kha.nkaar ne me jab do hurf zaahir ho jaise ‘alif’ aur ‘haa’ to namaaz faasid ho-jaegi jabke na uzr ho na koi sahi Garz. Agar uzr ho maslan tabiyat ka taqaaza ho ya kisi sahi Garz ke liye aisa kiya maslan aawaaz saaf karne ke liye ya imam se galtii hogayi, islie kha.nkaarta hai ke wo durust kar le ya islie kha.nkaarta hai ke duusree shaKHs ko iska namaaz me hona maluum ho, in surto me namaaz faasid nahi hoti.

NAMAAZ KE MAKRUUHAT

☆Namaaz me kap.De, daa.Dhi ya badan ke saath khelna,

☆Kap.Da sameTna maslan sajde me jate waqt aage ya piche se kap.Da uTha lena,

☆Kap.Da laTaknaa maslan sar ya kandhe par rumal ya chadar is tarha dalna ke dono kinare laTakte ho,

☆Astiin aadhi kalai se ziyaada cha.Dhi hui hona,

☆Shiddat ka peshaab pekhana maluum hote waqt ya Galba-e-riyah ke waqt na-maaz paDhna,

☆Asmaan ki taraf nazre.n uThana ya idhar udhar mu.nh pher kar dekhna,

☆Ungliya chaTKHanaa ya ek haath ki ungliya dusre haath ki ungliyo.n me Dalna,

☆Kamar par haath rakhna (namaaz ke alawa bhi aisa na kiya jae),

☆Mard ka sajde me kalaa.iyo.n ko bichana,

☆ kisi ke chehre ke samne namaaz pa.Dhna,

☆Namaz me jaan buujh kar jamai lena,

☆Jis kap.De par jaandaar ki tasviir ho use pehen kar namaaz pa.Dhna,

☆Shalwaar ka kap.Da nefe ke paas se ghirasna ya patluun ke paa.e.nche mo.D lena,

☆Kurte ya KHamiiz ke button na lagana ke siina khula rahe,

☆Namaazi ke aage ya daa.e.n baa.e.n ya sar par tasviir ka hona,

☆Imam se pehle ruku wa sajda karna ya sajde se sar uthana,

☆Qiyaam ke alawa kisi aur rukn me quran-e-majiid pa.Dhna,

☆Qiraat ko ruku me KHatm karna,

☆Sajde ko jate waqt bila uzr ghuTno se pehle haath niche rakhna ya sajde se uThte waqt haath uThane se qabl guhTne uTha lena,

☆Qabr ke samne namaaz pa.Dhna jab ke darmiyaan me koi aa.D na ho,

☆Wajib sahi tarha ada na karna maslan ruku wa sajde me pith siidhi na karna, qoma aur jalse me siidhe hone se pehlesajde ko chale jana wagaira,

☆Surto ki tartiib ke ulaT ya.anii tartiib ke khilaaf quran-e-majiid pa.Dhna maslan pehli raka.at me "surah al-kafiroon" padhi ho to duusrii raka.at me "surah al-kau-ser" pa.Dhna makruuh hai ke ye tartiib ke khilaaf hai.

☆Namaaz me aa.nkhe.n band rakhna makruuh hai albatta KHushu-o-KHuzu ke

liye karna behtar hai.

Makruuh fe.al sarzad hone se namaaz naaqis hojati hai lihaazaa aisi namaaz dobara pa.Dhni chahiye.

Na.nge sar namaaz pa.Dhna khilaaf-e-sunnat hai. Susti se na.nge sar namaaz pa.Dhna ya.anii topi pahanna bojh maluum hota ho ya garmi maluum hoti ho to makruuh-e-tanzihi hai aur agar namaaz ki tahqiir maqsuud hai maslan ye samajhna ke "namaaz koi aisi aziim-ush-shaan chiiz nahi jiske liye topi ya amamah pahna jae" to ye kufr hai aur KHusu-o-KHuzu ke liye barahna sar pa.Dhi to mustahab hai.

NAMAAZII KE AAGE SE GUZARNE KA MASLA

Namaazii ke aage se guzarna saKHt gunah hai. AAQA-O-MAULA ﷺ ne farmaya: Agar namaazii ke aage se guzarne wala janta ke uska kya gunah hai to wo sau ba-ras kha.Da rehne us ek KHadam chalne se behtar samajhta. Duusrii riwayat me hai ke wo zamiin me dha.ns jane ko achcha samajhta magar namaazii ke aage se na guzarta.

Agar koi namaazii ke aage se guzar jae to namaaz nahi TuuTti albatta guzarne wala gunah-gaar hota hai isi tarha namaazii ko bhi chahiye ke wo aisi jagah namaaz na pa.Dhe ke guzarne walo par pareshani ho.

Agar namaazii ke aage sutrah ho ya.anii koi aisi chiiz jisse aa.D hojae toh sutrah ke baad se guzarne me koi harj nahi. Sutrah kam-az-kam ek haath uncha aur ek ungli ke barabar moTa ho. Imam ka sutrah muqtadiyo.n ke liye bhi sutrah hai islie agar

masjid me bhi muqtadi ke aage se guzarna pa.De to harj nahi jabke imam ke aage se na ho.

MASJID KE ADAAB

Masjid khuda taa.aala ka ghar hai iske aadaab ka KHayaal rakhna bachcho.n aur ba.Do.n sab ke liye zaruuri hai. Masjid me saaf libas pahan kar jana chahiye. Kach-chaa pyaaz ya lahsan khaa kar masjid me jana, jaa.ez nahi jab tak ke bo baaqi ho. Isi tarha har badbuu-daar chiiz se masjid ko bachaya jae.

Masjid me dunyawii baate.n karna ya unchi aawaaz se guftuguu karna mana hai. Hadiis shariif me aaya hai ke masjid me dunyawii baate.n karna nekiyo.n ko is tarha KHatm kardeta hai jaise aag KHushk lakdiyo ko jala deti hai. Ek aur hadiis-e-pak me irshaad hua ke tum masjid me dunyawii baate.n karne walo ke khariib na baitho ke unko khuda se kuch kaam nahi.

Masjid me khaana piinaa sona motakif ke siwa kisi ko jaa.ez nahi lihaazaa agar khaane piinee ka iraada ho to etakaaf ki niyyat kar ke masjid jae aur kuch zikr-e-iilaahi kare ya namaaz pa.Dhe, ab uske liye zaruuratan khaana piina jaa.ez hoga.

Masjid me bheek maa.ngna haram hai nez kisi maa.ngne wale ki madad karna aur kisi gumshuda chiiz ko talash karna bhi mana hai.

Masjid ki diiwaro.n ya chaTaa.iio.n ya dariio.n par ya unke niihce naak thuk ya mail wagaira Dalna na-jaa.ez hai. Na-pak halat me masjid me jana saKHt gunah

hai. Masjid ke aadaab ka is had tak KHayaal rakhna chahiye ke waha aazaa-e-wazu ka pani na girne pae aur na hi koi namaz ba-jama.at me shamil hone ke liye waha dau.De.

IMAMAT KI SHARAA.IT

Imamat ki mandarja zail che sharaa.it hai:

Musalmaan, baaliG, aaqil, mard hona, qiraat jaan.naa, ma.azuur na hona.

Imamat ka mustahiq wo hai jo sahi-ul-aqiida ahle sunnat wa jama.at ho, parhez-gaar ho, taharat-o-namaaz ke ahkaam ko sabse ziyaadaa janta ho, use itna quran yaad ho jo masnuun taur par pa.Dh sake nez quran-e-kareem ke huruuf maKHarij se ada karsakta ho.

Wo bad-mazhab jinki bad-mazhabi kufr ki had ko na pahu.nchi aur wo faasiq jo ailaaniah kabiira gunah karte hai jaisebadkaar, sharabi, ju.aarii, suud-KHor, daa.Dhii mundh wane ya ek musht se kam rakhne wale, inko imam banana gunah hai aur inke piiche namaaz makruuh-e-tehrimi aur wajib-ul-i.aada hai. wo bad-mazhab jiski bad-mazhabi had-e-kufr ko pahu.nch gayi hojaise rafzi agarche sirf siddiq-e-akbar رضی اللہ عنہ ki khilafat se inkar karta ho ya hazrat abu-bakr wa hazrat Umar رضی اللہ عنہما ki shaan-e-aqdas me tabrra kehta ho. Wo jo taqdiir ka munkir ho aur wo jo shafaa.at ya diidar-e-iilaahi ya azaab-e-qabr ya kiraman-katibiin ka inkaar karta ho, inke piiche namaaz nahi ho sakti. Isse saKHt tar hukm in logo ko hai jo apne aapko musalmaan kehe hai balke mutabie sunnat bante hai aur iske

bawajuud baaz zaruuriat-e-diin ko nahi mante, ALLAH ta.aalaa aur RASUULAL-LAH ﷺ ki tauhiin karte hai ya kam-az-kam tauhiin karne walo ko musalmaan jante hai, inke piiche bhi bilkul namaaz jaa.ez nahi.

NAMAZ E BA-JAMAA.AT KI AHMIYAT

Har aaqil baaliG qadir par jamaa.at se namaaz pa.Dhna wajib hai. Bila uzr ek baar bhi cho.Dne wala gunahgaar aur saza ka mustahiq hai, aur kai baar cho.Dne wala faasiq aur marduud-ul-shahadat hai isko saKHt saza di jaegi.

MEHBUUB-E-KIBRIYAA AHMED E MUKHTAAR ﷺ ka irshaad e girami hai: "Mera dil chahta hai ke chand jawano.n se kahu ke bahut sa ii.ndhan jama kareke lae phir mai unke pass jau jo namaaze.n bila uzr gharo.n me pa.Dhte hai, aur unke gharo.n ko jala du." (Muslim)

Namaaz ba-jamaa.at ki fazilat wa ahmiyat se muta.aliq ahadees-e-mubaraka kitaab ke aaGaaz hi me tehriir ki jaa chuki, ab ye samajh lijiye ke kin suurato.n me ja-maa.at me shariik na hone ki ruKHsat hai? Wo suurate.n mandarja zail hai:

Mariiz jise masjid tak jane me mashaqqat ho, apaahij, jiska paa.nv kat gaya ho, jis par faalij gira ho, andha, itna bu.Dha ke masjid tak jane se aajiz ho, raah me saKHt baarish ya shadiid kiicha.D ya saKHt taariikii ya aandhi ho, maal ya khane ke talaf hone ka andesha ho, tangdast ko qarz-KHwaah ka khauf ho, zaalim ka khauf ho, peshaab ya pakhana ya riyah ki shadiid hajat ho, gaa.Dii chuuT jane ka andesha ho,

khana hazir ho aur nafs ko iski shaiid khwaahish ho, mariiz ki tiimaar-daarii ke ja-maa.at ke liye jane se use takliif hogi aur wo ghabraega.

NAMAAZ E BA-JAMAA.AT KE MASAA.IL

Jab jamaa.at qaa.em karne ka waqt ho to muazzin iqamat kahe aur jab wo حی علی الصلوۃ حی علی الفلاح par pahu.nche to imam aur muqtadi sab kha.De ho aur safe.n durust kare. Imam ko chahiye ke wo muqtadio.n ko safe.n durust karne ki hidayat kare. Agar namaazi apni e.Diyaa.n ek siidh me karle to saf siidhi hojaegi.

Muqtadi ke dil me is niyyat ka hona zaruuri hai Ke "Mai is imam ki iqteda me na-maaz pa.Dhta hoon". Muqtadi ko chahiye ke wo imam ke takbiir-e-tehriima kehne ke baad apni takbiir KHatm kare. Jo chiize.n namaaz me farz hai unme imam ki pairwi muqtadi par farz hai. Agar koi farz imam se pehle adaa kiya aur imam ke saath ya imam ke adaa karne ke baad adaa na kiya to namaaz na hogi maslan imam se pehle sajda kar liya aur imam abhi sajde me na aaya tha ke muqtadi ne sar uThaa liya to agar imam ke saath ya baad me sajda kar liya to namaaz hogi warna na hogi.

Agar imam qaida-e-uulaa karna bhuul jae aur kha.Da hone lage to agar wo baiThne ki halat ke khariib ho to muqtadio.n ko chahiye ke imam ko luqma de take wo qaide ki taraf lauT aae lekin agar imam kha.Da hone ke khariib ho ya kha.Da ho chuka ho to ab luqma na de ke luqma dene wale ki namaaz faasid hojaegi. Aur agar

imam ne luqma liya to imam ki namaaz bhi faasid hojaegi aur aisi surat me ta-maam muqtadio.n ki namaaz faasid hojaegi.

Agar do ya zaa.id muqtadi ho to inhe imam ke piche kha.De hona chahiye aur agar ek muqtadi ho to wo imam ke barabar daa.e.n janib kha.Da ho. Imam ke barabar kha.De hone ka mafhuum ye hai muqtadi ke paa.nv ka ghaTTaa ya TaKHna imam ke ghaTTee se aage na ho. Agar ek muqtadi imam ke saath namaaz pa.Dh raha tha ke ek aur aaya to imam aage badh jae aur wo ane wala uske barabar kha.Da hojae ya wo muqtadi piche haT aaye KHwaah KHud piiche ho ya aane wala use piche khii.nch le, jaa.ez hai.

Agli saf me jaga hote hue pichli saf me kha.Da hona makruuh hai islie pehli saf me jagah ho aur pichli saf bhar gayi ho to usko chiir kar agli saf me kha.Da ho. Ye dekha gaya hai ke baaz log agli safe.n cho.D kar pichli safo.n me baiThte hai unka ye fe.al shariat me kaisa hai? Is baare me do ahadiis mulaahiza farmae:

HUZUUR ﷺ ka irshaad e girami hai:

"Agar log jante ke azaan aur pehli saf ka kya ajr-o-sawab hai to har koi inka talab-gaar hota yaha tak ke wo ispar qarya-anzdaazii karte." (Bukhari, Muslim)

GAIB JANNE WALE AAQA KARIIM ﷺ ka farman hai: "log hamesha pehli saf se piiche hote rahe.nge yaha.n tak ke ALLAH ta.aalaa unhe apni rahmat se duur kar ke aag me Daal dega." (Muslim, Abu daood, Nasa'i, Ibne majah)

MASBUQ KE MASAA.IL

Wo Namaazi jo ek raka.at ya ek se zaa.id rak.ate.n ho jane ke baad jamaa.at me shaamil hua ho use masbuq kehte Hai. Jab Imam namaaz puurii karke salam phere us waqt masbuq salam na phere balke kha.Dde hokar apni chuTi hui rak.ate.n adaa kare.

Agar masbuq ne imam ko ruku ki halat me paya to ye niyyat kar ke siidhe kha.De rehne ki halat me takbiir-e-tehriima kahe phir duusrii takbiir kehta hua ruku me jae. Agar pehli takbiir kehta hua ruku ki had tak jhuk gaya to namaaz na hogi. Agar imam ko ruku me paa liya to use raka.at mil gayi aur agar imam ne ruku se sar uTha liya to ye raka.at baad me ada kare.

Agar pehli raka.at ke ruku ke baad ya duusrii raka.at me jamaa.at me shariik hua to imam ke salam pherne ke baad kha.De ho kar sana, tauz, tasmia, surah fateha aur choTi surat padhkar chuuTi hui pehli raka.at mukammal karke qaida kare aur namaaz puri kare.

Agar chaar raka.at namaaz ki tiisrii raka.at me shariik hua to baad me do rak.ate.n mukamal taur par pa.Dhe ya.anii dono rak.ato.n me surah fateha ke baad choTi surat bhi pa.Dhe.

Agar chaar raka.at namaaz me tiisrii raka.at ke ruku ke baad aur chauthii raka.at ke ruku se pehle shaamil hua to goya uski tiin rak.ate.n reh gayi. Imam ke salam pherne ke baad kha.Da hokar sana, tauz, tasmia, surah fateha aur surat pa.Dh kar

pehli raka.at mukammal kare jo dar-asl uski duusrii raka.at hai isliye us raka.at ke baad qaida kare aur sirf tashahhud pa.Dh kar kha.Da hojae. Ab chuuti hui duusrii raka.at me (jo dar-asl uski tiisrii raka.at hai), surah fateha ke baad surat bhi pa.Dhe inaur ye raka.at puurii kar ke kha.Da hojae phir apni chuuTi hui tiisri raka.at pa.Dhe jisme sirf tasmia aur surah fateha pa.Dhe, aaKHir me qaida karke salam pherle.

Masbuq ko chahiye ke imam ke awwal salam pherte hi fauran kha.Da na hojae balke dusre salam ka intizaar kare take ye maluum hojae ke imam ko sajda-e-sahu nahi karna hai. Agar usne bhuul kar imam ke bilkul saath saath salam pher diya to sajda-e-sahu nahi aur agar imam ke zara baad salam phera to sajda e sahu wajib hogaya, ye kha.Da ho kar baqiyaa namaaz puurii kare aur aaKHir me sajda-e-sahu karle namaaz hojaegi.

NAMAZ E WITR AUR DUA E QUNUT

Sahih muslim me hazrat Abbas رضی اللہ عنہ se marvi hai ke AAQA-O-MAULA ﷺ ne witr ki tiin rak.ate.n pa.Dhi. Abu daood aur tirmizi me ummul-momineen hazrat Ayesha Siddiqa رضی اللہ عنہا se marvi hadiis se bhi sabit hai ke NUUR E MUJAS-SAM ﷺ witr ki tiin raka.at pa.Dhte the.

namaaz e isha me tiin raka.at witr wajib hai iske pa.Dhne ka tariiqa ye hai ke do raka.at pa.Dh kar qaida kiya jae aur tashahhud pa.Dh kar kha.De hojae, tiisrii

raka.at me tasmia, surah fateha aur koi choTii surat pa.Dh kar dono.n haat kaano.n tak uthae aur اللہ اکبر keh kar haath bandh le aur dua-e-qunut padhe.

اَللّٰھُمَّ اِنَّا نَسْتَعِیْنُکَ وَ نَسْتَغْفِرُکَ وَ نُؤْمِنُ بِکَ وَ نَتَوَکَّلُ عَلَیْکَ وَنُثْنِیْ عَلَیْکَ الْخَیْرَ کُلَّہٗ وَنَشْکُرُکَ وَلَا نَکْفُرُکَ وَ نَخْلَعُ وَنَتْرُکُ مَنْ یَّفْجُرُکَ اَللّٰھُمَّ اِیَّاکَ نَعْبُدُ وَلَکَ نُصَلِّیْ وَنَسْجُدُ وَاِلَیْکَ نَسْعٰی وَنَحْفِدُ وَنَرْجُوْ رَحْمَتَکَ وَنَخْشٰی عَذَابَکَ اِنَّ عَذَابَکَ بِالْکُفَّارِ مُلْحِقٌ

Dua-e-qunut padhna aur uske liye takbiir kehna bhi wajib hai. Agar koi dua-e-qunut bhuul kar ruku me chala jae to wo qiyam ki taraf na laute balke aaKHir me sajda-e-sahu karle. Agar kisi ko dua-e-qunut yaad na hoto wo .....رَبَّنَآ اٰتِنَا wali dua pa.Dhle ya tiin baar اَللّٰھُمَّ اغْفِرْ لنا kahe.

NAMAAZ E JUMU'AH

MEHBUUB E KIBRIYA, MUKHTAAR E KUL, KHATIMUL RUSUL ﷺ ka irshaad hai:

"Jisne achchi tarha wazu kiya phir jumu'ah ko aaya aur (KHutba) suna aur chup raha, uske un gunaho.n ki maGfirat ho jaegi jo us jumu'ah aur duusre jumu'ah ke darmiyaan hai, aur (maziid) tiin din (ke gunaho.n ki bhi). Aur jisne ka.nkarii chui usne luGw kiya (ya.anii KHutba sunne ki haalat me itna kaam bhi luGw me daaKHil hai ke koi ka.nkarii pa.Di ho to use haTa diya jae)." (Muslim, Abu daood, Tirmizi, Ibne majah)

AAQA-O-MAULA NABI KAREEM ﷺ ka irshaad e girami hai: Jo tiin jumu'ah

susti ki wajah se cho.Dega ALLAH ﷻ uske dil par mohr kardega (aur wo Gafilo.n me hojaega)." (Abu daood, Tirmizi) ek aur riwayat me hai ke "Jo tiin jumu'ah bila-uzr cho.De wo munafiq hai." (Ibn khuzaymah)

Namaaz-e-jumu'ah farz-e-ain hai aur iski farziyat zohr se ziyaadaa muakkadah hai aur iska munkir kafir hai. Har musalmaan mard par jo baaliG, tandurust, aazaad aur muqiim hai, jumu'ah farz hai. Namaaz-e-jumu'ah ke liye jaldi jana, miswak karna, achche kap.De pahanna, khushbuu lagana aur pehli saf me baiThna mus-tahab hai aur gusl karna sunnat hai.

Jo chiize.n namaaz me haram hai maslan khana piina, salam-o-kalam wagaira ye sab KHutbe ki halat me bhi haram hai albatta KHatiib-e-amr bil-maaruuf karsakta hai. Jab KHutba pa.Dha jae to tamaam haaziriin par sunna aur chup rehna farz hai jin logo tak imam ki awaz na pahu.nch rahi ho, unhe bhi chup rehna wajib hai. Agar kisi ko buri baat karte dekhe to haath ya sar ke ishaare se mana karsakte hai, zabaan se na-jaa.ez hai.

EID.AIN KI NAMAAZ

Eid.ain ki namaaz unhi logo par wajib hai jin par jumu'ah farz hai. Jumu'ah ki na-maaz ke liye KHutba shart hai jab ke eid.ain ki namaaz me ye sunnat hai. Namaaz-e-eid se qabl na azaan hai na iqamat. Namaaz-e-eid se qabl nafl pa.Dhna makruuh hai KHwaah ghar me pa.Dhe ya eid-gah me, chahe uspar namaaz-e-eid wajib ho ya nahi.

Eid ki namaaz ke baad musafah karna aur gale milna jaisa ke musalmano.n me raa.ij hai, behtar hai ke isme izhaar-e-masarrat hai.

Hajaamat banwana, naKHun tarashwana, gusl karna, miswak karna, achche kap.De pahanna, khushbuu lagana, eid-gah ko paidal jaana, raste me takbiir kehte jaana, duusre raste se waapas aana, KHushi zahir karna, kasrat se sadqa dena, mubaarak baad dena, eid-ul-fitr me namaaz se qabl sadqa-e-fitr dena aur taaq tadaad me kha-juure.n khalena aur eid-ul-zuhaa me namaaz se qabl kuch na khana aur raaste me buland aawaaz se takbiir kehna ye sab umuur eid ke din mustahab hai.

Qurbaani karni hoto mustahab ye hai ke pehli se daswi zil-hajjah tak na hajaamat banwae na naKHun tarashwae. Nawwi zil-hajjah ki fajr se teera taariKH ki asr tak har farz namaaz ke baad jo jamaa.at-e-mustahba ke saath adaa ki gayi, ek baar bu-land aawaz se "takbiir-e-tashriiq" kehna wajib aur tiin baar afzal hai.

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَلِلَّهِ الْحَمْد۔

NAMAAZ-E-EID KA TARIQA

Dono.n eid.ain ki namaaz ka tariqa ek hi hai wo ye ke do raka.at wajib namaz-eid-ul-fitr ya eid-ul-azha ki niyyat kar ke kaano.n tak haath uthae aur اللہ اکبر keh kar bandh le. Phir sana pa.Dh kar kaano.n tak haath uThae aur اللہ اکبر kehte hue cho.D de, phir duusrii baar haath uthae aur takbiir kehte hue cho.D de, phir tiisrii baar

haath uThae aur takbiir keh kar baandhle. Phir imam buland aawaz se surah fateha aur koi surat pa.Dh kar ruku-o-sajda karega.

Duusrii raka.at me surah fateha aur koi surat ya aayat ki tilawat ke baad ruku me jaane se pehle tiin baar kaano.n tak haath uTha kar اللہ کبر kahe aur har baar haath cho.D de. Phir chauthii baar baGair haath uthae takbiir kehte hue ruku me chale jae aur namaaz mukammal kare. Har do takbiiro.n ke darmiyaan tiin tasbiih ke barabar taherna chahiye.

NAMAAZ-E-JANAZA

Namaz-e-janaza farz-e-kifaaya hai ya.anii ek shaKHs ne bhi pa.Dhli to sab barii-ul-zimma hogaye hogaye warna jinko KHabar mili aur wo namaaz-e-janaza ko na aae, wo sab gunah-gaar hue. Janaza pa.Dhte waqt mayyat samne honi chahiye, Gaa.ebaana namaaz-e-janaza jaa.ez nahi hai. Mayyat se murad wo hai jo zinda paida hua aur phir margaya. Agar bachcha murda paida hua to uski namaaz-e-ja-naza nahi.

Agar janaza tayyar hua aur wazu ya gusl karne me namaaz nikal jane ka yaqiin ho to tayammum karke namaz-e-janaza pa.Dhli jae. Baaz log juuta pahne aur bahut se log juute par kha.De ho kar namaaz-e-janaza pa.Dhte hai agar juuta pahen kar na-maaz pa.Dhi to juuta aur uske niiche ki zamiin dono.n ka paak hona zaruuri hai aur agar juute par kha.De ho kar namaaz pa.Dhi to juute ka paak hona zaruuri hai.

Namaaz-e-janaza me darja zail do rukn hai:

Awwal: Namaaz-e-janaza kha.De ho kar pa.Dhna, duwwam: chaar baar اللہ اکبر kehna.

Namaaz-e-janaza me tiin chiize.n sunnat-e-muakkadah hai: ALLAH ﷻ ki sana karna, NABI KARIIM ﷺ par daruud pa.Dhna aur mayyat ke liye dua karna.

Afzal ye hai ke namaaz-e-janaze me tiin (ya taaq) safe.n ho. Namaaz-e-janaza ka tariqa ye hai ke niyyat karke اللہ اکبر keh kar naaf ke niche haath bandhle aur ye sana padhe:

سُبْحٰنَکَ اللّٰھُمَّ وَبِحَمْدِکَ وَتَبَارَکَ اسْمُکَ وَتَعَالٰی جَدُّکَ وَجَلَّ ثَنَاؤُکَ وَلَا اِلٰـہَ غَیْرُکَ

Phir haath uThae bagair اللہ اکبر kahe aur duruud shariif padhe. Behtar hai ke wahi duruud pa.Dhe jo namaaz me pa.Dha jata hai aur agar koi duusra duruud pa.Dha tab bhi harj nahi. Phir baGair haath uThae اللہ اکبر kahe, aur dua pa.Dhe.

اَللّٰھُمَّ اغْفِرْلِحَیِّنَا وَمَیِّتِنَا وَشَاھِدِنَا وَغَائِبِنَا وَصَغِیْرِنَا وَکَبِیْرِنَا وَذَکَرِنَا وَاُنْثَانَا اَللّٰھُمَّ مَنْ اَحْیَیْتَہٗ مِنَّا فَاَحْیِہٖ عَلَی الْاِسْلَامِ وَمَنْ تَوَفَّیْتَہٗ مِنَّا فَتَوَفَّہٗ عَلَی الْاِیْمَانِ اَللّٰھُمَّ لَا تَحْرِمْنَا اَجْرَہٗ وَلَا تَفْتِنَّا بَعْدَہٗ

Ye dua baaliG mard-o-aurat ke liye hai. Agar mayyat na-baaliG ladka ho to ye dua padhe:

اللھم اجعله لنا فرط وجعله لنا اجرا وذخراو اجعله لنا شافعاو مشفعا

Agar mayyat na-baaliG ladki ho to ye dua pa.Dhe

اللهم اجعلها لنا فرط وجعلها لنا اجرا وذخراو اجعلها لنا شافعة ومشفعة

Dua pa.Ddne ke baad chauthii baar الله اكبر keh kar haath cho.De.n aur dono taraf salam pherle. Iske baad safe.n to.D de aur ek baar surah fateha, tiin baar surah ikhlaas aur tiin baar duruud shariif pa.Ddkar is mayyat ko isaal-e-sawab kare. Aur iske liye rahmat-o-maGfirat ki dua mange.

AAQA-O-MAULA ﷺ ka irshaad e girami hai: "Jab tum mayyat ki namaz-e-janaza pa.Dhlo to ab khaas uske liye dua karo."

(Mishkaat ba-hawala Abu daood, Ibne majah, Al-bayhaqi)

TARAAWIIH KA BAYAN

Taraawiih mard-o-aurat sab ke liye sunnat-e-muakkadah hai. Jamhuur ka mazhab ye hai ke taraawiih ki biis rak.ate.n hai aur yahi ahadiis se sabit hai. Imam Bayhaqi ne sahih sanad ke saath hazrat saa.ib bin yazid رضى الله عنه se riwayat ki ke log haz-rat Farooq-e-azam رضى الله عنه ke zamane me biis raka.at taraawiih pa.Dha karte the aur hazrat Usman-o-hazrat Maula Ali رضى الله عنهما ke zamane me bhi yahi ma.amuul tha.

Muwatta me hazrat Yazid Bin Ruman رضى الله عنه se riwayat hai ke hazrat Umar رضى الله عنه ke zamane me log ramzan me isha ke baad teis (23) rak.ate.n pa.Dhte the.

Imam Bayhaqi ne iski sharh me farmaya ya.anii biis taraawiih aur tiin witr.

Taraawiih me ek baar quraan-e-majiid KHatm karna sunnat-e-muakkadah hai aur

do martaba faziilat aur tiin martaba afzal. Imam-o-haafiz ke liye zaruuri hai ke quraan kareem sahih maKHaarij ke saath pa.Dhe. Ujrat de kar taraawiih pa.Dhwana, na-jaa.ez hai, dene wala aur lene wala dono.n gunahgaar hai.

Taraawiih ka waqt farz-e-isha ke baad se tuluu-e-fajr tak hai. Agar isha jamaa.at se na pa.Dh sake to tanha isha pa.Ddh kar taraawiih ki jamaa.at me shariik hojae magar witr tanha pa.Dhe. Taraawiih masjid me ba-jamaa.at pa.Dhna afzal hai.

Taraawiih do do raka.at kar ke pa.Dhi jae. Har chaar raka.at ke baad itni der baiThna mustahab hai jitni der me chaar rak.ate.n pa.Dhe. BaiThne me iKHtiyaar hai ke khamoosh rahe ya kalma ya duruud shariif pa.Dhe ya ye tasbiih pa.Dhe:

سُبْحَانَ ذِی الْمُلْکِ وَالْمَلَکُوْتِ سُبْحَانَ ذِی الْعِزَّةِ وَالْعَظَمَةِ وَالْکِبْرِیَآءِ وَالْجَبَرُوْتِ ۔ سُبْحَانَ الْمَلِکِ الْحَیِّ الَّذِیْ لَا یَنَامُ وَلَا یَمُوْتُ سُبُّوْحٌ قُدُّوْسٌ رَّبُّنَا وَرَبُّ الْمَلٰئِکَةِ وَالرُّوْحِ لَآ اِلٰـہَ اِلَّا اللہ نَسْتَغْفِرُ اللہ نَسْئَلُکَ الْجَنَّةَ وَنَعُوْذُ بِکَ مِنَ النَّارِ

QAZA NAMAAZO.N KA BAYAN

Kisi shara.ii uzr ke baGair namaaz qaza kar dena bahut saKHt gunah hai. Us na-maaz ki qaza pa.Dhna farz hai nez sachche dil se tauba bhi karni chahiye. Sachchi tauba se qaza karne ka gunah mu.aaf hojata hai albatta tauba usi waqt sahih hogi jab ke chuuTii hui namaaze.n ki qaza pa.Dhli jae, agar namaaz ki qaza na pa.Dhi to ye tauba qubuul na hogi.

Bhuul kar ya sote me namaaz qaza hojae to uski qaza farz hai alabtta qaza ka

gunah na hoga lekin ye zaruuri hai ke yaad aane par ya jaagne par us namaaz ko fauran ada kiya jae jab ke makruuh waqt na ho. Bila-uzr der karna makruuh hai.

Koi so raha hai ya namaaz pa.Dhna bhuul gaya to jaise ma.aluuum ho use wajib hai ke sote ko jaga de aur bhuule hue ko yaad dila de. Jisko ye andesha ho ke fajr ki namaaz qaza hojaegi, use shara.ii zaruurat ke baGair raat ko der tak jagna mana hai.

Kisi namaaz ke waqt me agar us namaaz ke liye takbiir-e-tehriima kehli to namaaz qaza na hui balke ada hai siwae namaaz-e-fajr wa jumu'ah wa eid.ain ke ke isme salam pherne se qabl agar waqt nikal gaya to namaaz jaati rahi. Qaza namaaz ke liye koi waqt muqarrar nahi, mamnu auqaat ke alawa wo tamam umr me ye jab bhi pa.Dhle, aadmi bari-ul-zimma hojaega.

Jiske zimme kai saal ki qaza namaaze.n ho.n use chahiye ke apne baaliG hone ki umr se us waqt tak ki namaazo.n ka hisaab lagae aur phir jab jab fursat mile unhe ada kare. Chuu.nki qaza namaaze.n nawaafil se aham hai isliye nawaafil aur ghair-muakkadah sunnato.n ke bajae qaza pa.Dhta rahe. Albatta taraawiih aur barah rak.ate.n sunnat-e-muakkadah na cho.De.

Qaza namaaz ki niyyat you.n bhi ki ja sakti hai maslan "sabse pehli namaaz-e-fajr jo qaza hui use ada karta hu" phir jab duusrii namaz-e-fajr ki qaza pa.Dhe to yahi niyyat kare kyu.n ki pehli qaza namaaz-e-fajr to ada ho chuki isliye ab duusrii na-maaz qaza namaazo.n me pehli hogayi, isi tarha diigar namaazo.n ke liye bhi you.n

hi niyyat kare.

BIIMAAR KI NAMAAZ

Jo biimaari ke baa.is kha.Da ho kar namaaz na pa.Dh sakta ho ke chakr aate hai ya na-qaabil-e-bardaasht dard hoga ya marz ba.Dh jaega ya der me sehat-yaab hoga, in surto.n me baiTh kar ruku-o-sajda ke saath namaaz adaa ki jaa sakti hai. Agar KHud baiTh na sakta ho lekin koi duusraa maujuud ho jo biThaade to baiTh kar pa.Dhna zaruuri hai, Agar baiThe rehna mumkin na ho to takiya ya diiwaar ya kisi chiiz se tek laga kar pa.Dhe aur agar baiTh kar pa.Dhna mumkin ho to leT kar na-maaz na hogi.

Qiyaam chuu.nki farz hai isliye ise shara.ii uzr ke baGair tark karne se namaaz na hogi yaha.n tak ke agar koi asaa ya KHadim ya diiwar se sahara lekar kha.Da ho sakta ho to use farz hai ke isi tarha kha.Da ho kar pa.Dhe, agar kuch der kha.Da ho kar اللہ اکبر keh sakta ho to farz hai ke namaaz kha.De ho kar shuru kare aur phir baiTh kar puri kare warna namaaz na hogi. Jo ma.amuli takliif jaise halka buKHaar ya sar dard ya zukaam wagaira ke baa.is baiTh kar namaaz pa.Dhte hai, unki na-maaze.n nahi hoti, un par qaza lazim hai.

Agar mariiz kha.Da ho sakta hai magar ruku ya sajda ya dono nahi kar sakta to behtar ye hai ke kha.De ho kar namaaz pa.Dhe aur ruku ya sajda (jis par qudart na ho) ya dono ke liye ishara kare.

Sajde ke ishare ke liye sar ko jitna jhuka sake utna jhukae aur ruku ke liye use kuch

kam jhukae. Jo zamiin par sajda nahi kar sakta magar sajde ki sharaa.it ke saath koi chiiz zamiin par rakh kar us par sajda kar sakta ho use sajde ke liye ishara karna jaa.ez nahi.

Agar mariiz baiThne par qadir nahi to leT kar ishare se pa.Dhe KHwaah daa.e.n ya baa.e.n karwat par leT kar qible ko mu.nh kare KHwaah siidha leT kar qible ko paa.nv kare magar ghuTne kha.De rakhe aur sar ke niche takiya wagaira rakh kar uu.ncha karle take mu.nh qible ko ho jae.

MUSAAFIR KI NAMAAZ

Islam ne musaafir ko ye sahulat di hai ke wo safar me namaaz qasr kare ya.anii jo namaaz chaar raka.at par mushtamil ho uski jagah wo do raka.at pa.Dhe.

AAQA-O-MAULA ﷺ ka farman e alishaan hai: "ye ek sadqa hai jo ALLAH ﷻ ne tum par kiya hai, tumhe chahiye ke uska sadqa qubuul karo." musaafir par wajib hai ke namaaz me qasr kare. Jisne jaan buujh kar chaar rak.ate.n pa.Dhi wo gun-ahgaar hua, use tauba karni chahiye." Sunnato.n me qasr nahi wo puri pa.Dhni chahiye.

shar.an musaafir wo shaKHs hai jo sattaavan miil se kuch zaa.id (asl miqdaar 57.375 miil ya 92.33 kilometer hai) ke safar ke irade se apni basti se bahar nikal chuka ho. Musaafir jab tak apne shahr me wapas na pahu.nche wo namaaze.n qasr karta rahega albatta dauran-e-safar wo kisi maqaam par pa.ndrah din ya zaa.id qayaam ka irada karle to wo waha.n puri namaaz pa.Dhega chahe baad me kisi

wajah se waha.n pa.ndrah din se kam qayaam kar sake. Is tarha agar kisi jagah pa.ndrah din se kam qayaam ki niyyat ho magar kisi wajah se waha pa.ndrah din se zaa.id Thaharna pa.De phir bhi wo qasr karega.

Agar musaafir muqiim imam ke piche namaaz pa.Dhe to chaar raka.at hi ada kare aur agar muqiim log musaafir imam ki iqtidaa me namaaz ada kare to imam ko chahiye ke wo pehle logo.n ko apna musaafir hona batade phir do raka.at ke baad salam pherle aur muqiim muqtadi kha.De ho kar baqiyaa do rak.ate.n pa.Dhe magar qiyaam me surah fateha pa.Dhne ki miqdaar khamoosh kha.De rahe.

Chalti train par namaaz nahi hoti isliye jab station par gaaDi ruke, us waqt namaaz adaa kare aur agar namaaz ka waqt jaa raha ho to jis tarha bhi mumkin ho pa.Dh le phir jab mauqa mile to namaaz ka i.aada kare. Jo namaaz safar me qaza hui ya naqis pa.Dhi gayi use manzil par pahu.nch kar lauTane me zaruuri hai ke use qasr hi pa.Dha jae.

NAFL NAMAAZO.N KA BAYAN

Farz namaazo.n ke alawa NOOR-E-MUJASSAM ﷺ nafl namaazo.n ka bhi ehtimaam farmate the. Hadiis-e-paak me nawafil ki kasrat ko qurb-e-iilahi pane ka zariiya farmaya gaya. Sunnat aur nafl namaaz ghar me pa.Dhna afzal hai albatta taraawiih, tahyat-ul-masjid aur safar se wapsi ke do nafl masjid me pa.Dhna behtar hai. Agar ghar me kaam ki mashGuuliyat ke baa.is nawafil chuuT jane ka KHadsha ho ya ghar me dil na lage to masjid me hi nawafil pa.Dh liye jae. AAQA-O-

MAULA ﷺ ne baaz KHaas mawaaqe par jo nawafil pa.Dhne ki taliim di, unhe iKHtisaar se bayan kiya jaa raha hai.

NAMAAZ-E-TAHIYAT-UL-WAZU

Wazu ke baad aazaa KHushk hone se pehle do raka.at nafl ada karna mustahab hai you.n hi gusl ke baad do raka.at namaaz mustahab hai. NABI KARIIM ﷺ ka irshaad hai: "jo shaKHs achche tariiqe se wazu kar ke zahir-o-batin ke saath muta-wajjah ho kar ya.anii iKHlaas se do raka.at namaaz pa.Dh liya kare uske liye jannat wajib hojati hai."

NAMAAZ-E -TAHIYAT-UL-MASJID

Masjid me daaKHil hone ke baad do raka.at namaaz pa.Dhna sunnat hai aur behtar ye hai ke chaar raka.at pa.Dhe. Agar farz ya wajib ya sunnat namaaz ada karli to tahyatul masjid adaa hogai agarche uski niyyat na ki ho. Agar koi makruuh waqt me masjid me aae to wo tahyat-ul-masjid na pa.Dhe balke zikr-e-iilahi aur duruud shariif me mashGuul hojae, masjid ka haq ada hojaega.

NAMAZ-E-TAHAJJUD

Raat me namaaz-e-isha ke baad jo nawafil pa.Dhe jae unhe salat-ul-lail kehte hai aur raat ke nawafil din ke nawafil se afzal hai. Isi salat-ul-lail ki ek qism namaz tahajjud hai. Tahajjud ki kam-az-kam rak.ate.n do hai aur ziyaada se ziyaada aaTh. Namaaz-e-isha pa.Dh kar sone ke baad jis waqt bedaar ho.n wo tahajjud ka waqt hai aur afzal waqt raat ki aaKHri tihaa.ii hissa hai.

NAMAAZ-E-ISHRAQ

Namaz-e-ishraq ki do rak.ate.n hai. Behtar ye hai ke namaaz-e-fajr ke baad zikr-e-iilahi aur duruud shariif pa.Dhte rahe aur suraj tulu hone ke kam-az-kam biis mi-nute baad ye namaaz pa.Dhe. Hadiis shariif me namaaz-e-ishraq pa.Dhne wale ko hajj aur umrah ki basharat di gayi hai.

NAMAAZ-E-CASHT

Namaz-e-casht ki kam-az-kam do rak.ate.n aur ziyaada se ziyaada barah rak.ate.n hai aur barah afzal hai. Iska waqt suraj buland hone se zawal ya.anii dahwah-e-ku-bra ke shuru hone tak hai. Ahadiis e mubaarka me namaaz-e-casht ki pabandi karne wale ko maGfirat aur jannat me sone ke mahl ki KHush KHabri di gayi hai.

NAMAAZ-E-AWWABIN

Namaz-e-maghrib ke baad che raka.at nafl pa.Dhna mustahab hai ye do do raka.at kar ke pa.Dhna afzal hai inhe salat-ul-awwabin kehte hai. NABI KAREEM ﷺ ne inhe pa.Dhne ki bhi tarGiib di hai.

Tamaam nawafil bila-uzr baiTh kar bhi pa.Dh sakte hai magar kha.De ho kar pa.Dhne me dugna sawab hai.

NAMAAZ- E-SAFAR

Safar ke liye rawana hote waqt mustahab hai ke do raka.at nafl apne ghar me ada karke nikle. AAQA-O-MAULA ﷺ ne farmaya: "koi shaKHs apne ghar walo.n ke

paas un do rak.ato.n se behtar koi chiiz nahi cho.Dta jo wo safar par rawana hote waqt waha pa.Dhta hai." Safar ke dauran jaha qayaam ho waha do raka.at pa.Dhe aur wapsi par do raka.at namaaz masjid me ada karke ghar jae. NABI KARIIM ﷺ ka yahi ma.amuul tha.

NAMAAZ-E-TAUBA

Insaan KHata-kaar hai lekin jab bhi usse koi gunah hojae to use chahiye ke fauran apne rahiim-o-kariim rab ki bargah me nadamat zahir kare aur apne gunaho.n ki maafi ma.ngne ke liye do raka.at nafl pa.Ddhe, ye mustahab hai. AAQA-O-MAULA ﷺ ne farmaya: "jab kisi se gunah hojae to usko chahiye ke wazu karke do nafl ada kare aur rab kariim se apne gunaho.n ki baKHshish chahe. ALLAH ﷻ uske gunah baKHsh dega.

NAMAAZ-E-TASBIIH

AAQA-E-DO-JAHAN ﷺ ne ye namaaz apne chacha hazrat Abbas رضی اللہ عنہ ko sikhayi. Iska tariiqa ye hai ke pehli raka.at me sana ke baad (jabke duusrii rak.ato.n me tasmia se qabl) pa.ndrah baar ye tasbiih pa.Dhe. (puura tiisra kalma pa.Dhna bhi behtar Hai) phir tauz, tasmia, surah fateha aur koi surat pa.Dhkar ye tasbiih das baar pa.Dhe phir ruku me tasbiih ke baad das baar, ruku se kha.De ho kar tasmia-o-tahmiid ke baad das baar, sajde me tasbiih ke baad das baar, sajde se sar uTha kar ya.anii jalse me das baar aur phir duusre sajde me das baar yahi tasbiih pa.Dhe isi tarha chaar rak.ate.n pa.Dhe (yu.n kul 300 tasbiihat hui).

NABI KAREEM ﷺ ne farmaya: Agar ho sake to ye namaaz rozana pa.Dho warna har jumu'ah ke din, agar ye na ho sake to har mah me ek baar warna saal me ek baar, aur agar ye bhi na hosake to umr me ek baar is namaaz ko zaruur pa.Dho. Iski barkat se ALLAH ﷻ agle pichle, naye purane, qasdan ya sahwan kiye gaye tamam (saGeera) gunah mu.aaf farmadega.

(Sunan tirmizi)

NAMAAZ-E-HAAJAT

RASUUL-E-MUJASSAM ﷺ ka irshaad hai: Jis shaKHs ki ALLAH ﷻ ki taraf ya kisi bande ki taraf koi haajat ho wo achchi tarha wazu karke do raka.at namaaz pa.Dhe phir ALLAH ﷻ ki hamd-o-sana kare aur mujh par duruud bheje aur ye dua pa.Dhe.

لَآ اِلٰہَ اِلَّا اللہ الْحَلِیْمُ الْکَرِیْمُ سُبْحَانَ اللہ رَبِّ الْعَرْشِ الْعَظِیْمِ اَلْحَمْدُللہ رَبِّ الْعَالَمِیْنَ اَسْأَلُکَ مُوْجِبَاتِ رَحْمَتِکَ وَعَزَائِمَ مَغْفِرَتِکَ وَالْغَنِیْمَۃَ مِنْ کُلِّ بِرٍّ وَّالسَّلَامَۃَ مِنْ کُلِّ اِثْمٍ لَّا تَدَعْ لِیْ ذَنْبًا اِلَّا غَفَرْتَہٗ وَلَا ھَمًّا اِلَّا فَرَّجْتَہٗ وَلَا حَاجَۃً ھِیَ لَکَ رِضًا اِلَّا قَضَیْتَھَا یَا اَرْحَمَ الرَّاحِمِیْنَ

(Tirmizi, Ibne majah)

Ek naa-biinaa sahabi ne bargah-e-risalat me sehat ki dua ke liye arz ki. RAHMAT-E-ALAM ﷺ ne farmaya: Agar tu chahe to dua karu.n aur chahe to sabr kar aur ye tere liye behtar hai. Unhone arz ki huzuur dua farme. HUZUUR E KARIIM ﷺ ne

unhe hukm diya, achchi tarha wazu karo phir do raka.at namaaz pa.Dh kar ye dua karo:

اَللّٰھُمَّ اِنِّیْ اَسْأَلُکَ وَاَتَوَسَّلُ وَاَ تَوَجَّہُ اِلَیْکَ بِنَبِیِّکَ مُحَمَّدٍ نَّبِیِّ الرَّحْمَۃِ یَا رَسُوْلَ اللہ اِنِّیْ تَوَجَّھْتُ بِکَ اِلٰی رَبِّیْ فِیْ حَاجَتِیْ ھٰذِہٖ لِتُقْضٰی لِیْ اَللّٰھُمَّ فَشَفِّعْہُ فِیَّ

Jab us naa-biinaa sahabi ne namaaz ke baad ye dua ki to ALLAH ﷻ ne use aa.nkhe.n ata farmadi jaise ke wo kabhi na-biinaa hi na tha. (Hakim, Tirmizi, Nisai, Ibne majah, Tabrani, Bayhiqi)

NAMAAZ-E-ISTIKHAARA

AAQA-O-MAULA ﷺ sahaba ikraam ko dua-e-istiKHaara is ehtemam se sikhate jaise quran-e-kariim ki koi surat ho, AAP ﷺ ka irshaad hai: Jab tum kisi kaam ka irada karo to do raka.at nafl ada karke ye dua pa.Dho:

اللھم انی استخیرک بعلمک واستقدرک بقدرتک و اسأ لک من فضلک العظیم فانک تقدر ولا اقدر و تعلم ولا اعلم وانت علام الغیوب اللھم ان کنت تعلم ان ھذا الامر خیر لی فی دینی ومعاشی وعاقبۃ امری اوقال عاجل امری واجلہ فاقدرہ لی ویسرہ لی ثم بارک لی فیہ وان کنت تعلم ان ھذا الامر شر لی فی دینی ومعاشی وعاقبۃ امری او قال عاجل امری واجلہ فاصرفہ عنی واصرفنی عنہ واقدر لی الخیر حیث کان ثم رضنی بہ

(Bukhari)

Is dua me ھٰذَا اَمْرَ ki bajae apni haajat ka naam le ya uska tasavvur kare. Behtar ye hai ke istiKHaara saat baar kare ke ek hadiis me hai, aye Anas! (رضی اللہ عنہ) jab tu

kisi kaam ka irada kare to apne rab se us me saat baar istiKHaara kar phir nazar kar ke tere dil me kya guzra, beshak usi me KHair hai. Baaz masha.iKH se manqaul hai ke mazkuura dua pa.Dhkar ba-taharat qibla ru sojae. Agar KHwaab me safed ya sabz rang dekhe.n to wo kaam behtar hai aur agar syaahii ya surKHii dekhe.n to wo bura hai use bache.n. IstiKHaara ka waqt us waqt tak hai ke ek taraf raa.e puri tarha jam na chuki ho.

TILAWAT-E-QURAN

ALLAH ﷻ ka irshaad hai: "Quran se jo mayassar aaye pa.Dho." Duusrii jagah farmaya: "jab quran pa.Dha jaye to use suno aur chup raho is ummiid par ke rahem kiye jao." Ek aayat ka hifz karna har musalmaan mukallaf par farz-e-ain hai aur pure quran majiid ka hifz karna farz-e-kifaaya jab ke surah fateh aur koi choTi surat ya uski misl tiin choTi aayate.n ya ek ba.Di aayat zabani yaad karna wajib hai. Fiqh ke masaa.il ka jaan.na farz-e-ain hai aur haajat se zaa.id fiqh siikhna pura quran kariim hifz karne se afzal hai. Quran kariim dekhkar pa.Dhna zabaani pa.Dhne se afzal hai ke ye pa.Dhna bhi hai, dekhna bhi hai aur uska chona bhi, aur ye sab ibadat hai. Mustahab ye hai ke ba-wazu qibla ru saaf libaas pahen kar tilawat kare. Tilawat ke shuru me اعوذ بالله pa.Dhna aur بسم الله pa.Dhna mustahab hai. Agar surat ki ibteda hoto بسم الله pa.Dhna sunnat hai. Agar tilawat ke dauran koi duniyawi kaam karle to tauz-o-tasmia phir pa.Dhe.

LeT kar tilawat karna jaa.ez hai ba-sharat ye ke paa.nv simTe ho.n, yu.nhi chalne

aur kaam karne ki halat me bhi tilawat jaa.ez hai jab ke dil Gafil na ho warna makruuh hai. Jab buland aawaaz se tilawat ki jae to tamaam haaziriin par sun.na farz hai. Quran majiid sunna tilawat karne aur nafl pa.Dhne se afzal hai. Majma.a me sab log buland aawaz se Quran pa.Dhe to ye haram hai. Aksar quran khwani me sab buland aawaaz se pa.Dhte hai ye haram hai. Jab ziyaada log pa.Dhne wale ho to unhe chahiye ke aahista tilawat kare albatta itni aawaz zaruur hoke agar waha aawaz sunne me koi rukawat maslan shor wagaira na ho to pa.Dhne wala KHud apni aawaz sun sake.

ط ت۔ س ث ص۔ ذ ز ظ۔ ا ء ع۔ ہ ح۔ ض ذ ظ۔

In huroof me sahih taur par imtiyaaz rakhe aur inhe asl makhraj se ada kare warna ma.anaa faasid hone ki surat me namaaz na hogi.

Quran majiid (hifz ya naazra) pa.Dh kar bhula dena gunah hai. Hadiis shariif me hai ke jo quran majiid pa.Dh kar bhuul jae wo qayamat me ko.Dhii hokar aaega aur quran majiid me hai ke aisa shaKHs andha hokar uThega. Quran kariim hifz karne aur uske ahkaam par amal karne walo.n ko na sirf jannat ata hogi balke ALLAH ﷻ unke un dus ahle-KHaana ke muta.alliq unki sifaarsh qubuul farmaega jin par ja-hannam wajib ho chuki hogi.

SAJDA-E-TILAWAT KA BAYAAN

Quran kariim me chauda aayaat aisi hai jinhe.n pa.Dhne ya sun.ne se sajda wajib

hojata hai. Uska masnuun tariqa ye hai ke kha.De hokar اللہ اکبر kehte hue sajde me jaye aur kam-az-kam tiin baar

"سبحان ربی الاعلی"

kahe phir اللہ اکبر kehte hue kha.De hojae. Agar sajde se qabl aur baad me kha.De na ho to bhi sajda ada hojaega. Sajda-e-tilawat ke liye اللہ اکبر kehte waqt na haath uThae na baad me salam phere.

Agar sajde ki aayat namaaz me pa.Dhi to uska sajda fauran karna namaaz hi me wajib hai. Sajda wajib hone ke liye puurii aayat pa.Dhna zaruuri nahi balke wo lafz jisme sajde ka maadda paaya jata ho wo aur uske saath qabl ya baad ka koi lafz mila kar pa.Dhna kaafi hai. Sajda-e-tilawat ki niyyat me ye shart nahi ke fulaa.n aayat ka sajda hai sirf sajda-e-tilawat ki niyyat kaafi hai. Ek majlis me sajde ki ek aayat ko baar baar pa.Dha ya suna to ek hi sajda wajib hoga agarche chand aadmiyo se suni ho. Ek raka.at me baar baar wahi aayat pa.Dhi to ek hi sajda kaafi hai KHwah chand baar pa.Dh kar sajda kiya ya ek baar pa.Dh kar sajda kiya phir chand baar wahi aayat pa.Dhi, ek hi sajda kaafi hai. Puuri surat pa.Dhna aur aayat-e-sajda cho.D dena makruuh-e-tehrimi hai.

Jis maqsad ke liye ek majlis me sajde ki sab aayate.n pa.Dh kar sab sajde kare, AL-LAH ﷻ uska maqsad puura farmaega KHwaah ek ek aayat pa.Dh kar uska sajdah karta jae ya sab aayato.n ko pa.Dh kar aaKHir me chauda sajde karle.

Jab ALLAH ﷻ ki koi nemat mile maslan aulaad paida ho ya maal mile ya biimar ko sehat ho ya koi muraad puuri ho to sajda-e-shukr ada karna mustahab hai. Sajda-e-shukr ada karne ke liye bhi taharat shart hai aur uske ada karne ka wahi tariiqa hai jo sajda-e-tilawat ka hai.

SHAB-E-BEDAARII

Pa.ndrah shaban ki raat ya.anii shab-e-barat, eid-ul-fitr aur eid-ul-azha ki raato.n me aur mahe ramazan ki aaKHri das raato.n me aur zil-hajja ki ibtedai das raato.n me shab-e-bedaarii mustahab hai. Raat ke aksar hisse me jaagna bhi shab-e-be-daarii hai.

In raato.n me mahz jaagna ibadat nahi balke asl shab-e-bedaarii ye hai ke agar kisi ke zimme qaza namaaze.n ho to wo unhe ada kare warna tanha nafl pa.Dhe, tila-wat-e-quran e majiib karna, ahadiis-e-mubaarka pa.Dhna ya sunna, duruud shariif pa.Dhna sab behtariin ibadat hai, inme mashGuul ho. Agar in muqaddas raato.n me diini masa.il siikhne sikhane ki majlis mayassar aajae to ye isliye ziyaada behtar hai ke ilm-e-diin ka seekhna har musalmaan par farz hai.

In me se eid.ain ki raato.n me shab-e-bedaarii ye hai ke isha aur fajr dono.n na-maaze.n jamaa.at-e-uulaa se ho ke sahih hadiis me farmaya gaya: "Jisne namaaz-e-isha jamaa.at se pa.Dhi usne aadhi raat ibadat ki aur jisne namaaz-e-fajr bhi ja-maa.at se pa.Dhii usne saarii raat ibadat ki." (Muslim)

Jo shaKHs do tihaa.ii raat sona aur ek tihaa.ii raat ibadat karna chahe, use afzal ye

hai ke pehli aur pichli tihaa.ii me soe aur biich tihaa.ii me ibadat kare. Agar koi nisf raat sona aur nisf raat jaagna chahe to uske liye pichli nisf shab me ibadat karna afzal hai.

AAQA-O-MAULA ﷺ ka farmaan e alishaan hai: Har raat ka jab aaKHri tihaa.ii hissa baaqi rehjata hai to ALLAH ﷻ aasman-e-duniya par KHaas tajalli farmata hai aur wo irshaad farmata hai: Hai koi dua ma.ngne wala ke mai uski dua qubuul karu, hai koi ma.ngne wala ke mai use ata karu, hai koi maGfirat ka talab gaar ke use baKHsh du." (Bukhari, Muslim)

KALIMAAT E TAYYIBAAT

IMAAN-E-MUJMAL

اٰمَنْتُ بِاللّٰهِ كَمَا هُوَ بِاَسْمَآئِهٖ وَصِفَاتِهٖ وَقَبِلْتُ جَمِيْعَ اَحْكَامِهٖ اِقْرَارٌ بِّاللِّسَانِ وَتَصْدِيْقٌ بِّالْقَلْبِ

"Mai imaan laaya ALLAH ﷻ par jaisa ke wo apne naamo.n aur apni sifaat ke saath hai aur maine uske tamaam ahkaam, zaban se iqraar aur dil se tasdiiq karte hue qubuul kiye."

IMAAN-E-MUFASSAL

اٰمَنْتُ بِاللّٰهِ وَمَلٰٓئِكَتِهٖ وَكُتُبِهٖ وَرُسُلِهٖ وَالْيَوْمِ الْاٰخِرِ وَالْقَدْرِ خَيْرِهٖ وَشَرِّهٖ مِنَ اللّٰهِ تَعَالٰى وَالْبَعْثِ بَعْدَ الْمَوْتِ

"Mai imaan laya ALLAH ﷻ par aur uske farishto.n par aur uski kitaabo.n par aur uske rasuulo.n par aur qayamat ke din par aur is baat par ke achchi aur buri taqdiir

ALLAH ﷻ ki taraf se hai aur maut ke baad zinda kiye jaane par."

PEHLA KALIMA TAYYAB

لَآ اِلٰہَ اِلَّا اللّٰہ مُحَمَّدٌ رَّسُوْلُ اللّٰہِ.

"ALLAH ﷻ ke siwaa koi ibaadat ke laa.eq nahi, HAZRAT MUHAMMAD ﷺ ALLAH taa.aala ke rasuul hai."

DUSRA KALIMA SHAHADAT

اَشْھَدُ اَنْ لاَّ اِلٰہَ اِلاَّ اللّٰہ وَحْدَہٗ لَا شَرِیْکَ لَہٗ وَاَشْھَدُ اَنَّ مُحَمَّدًا عَبْدُہٗ وَرَسُوْلُہٗ.

"Mai.n gawahi deta hun ke ALLAH taa.aala ke siwaa koi ma.abuud nahi, wo akela hai, uska koi shariik nahi.n, aur mai gawahi deta hu ke beshak hazrat MUHAM-MAD ﷺ ALLAH taa.a ala ke bande aur uske rasuul hai."

TIISRA KALIMA TAMJIID

سُبْحَانَ اللّٰہِ وَالْحَمْدُ ِللّٰہِ وَلَآ اِلٰہَ اِلَّا اللّٰہ وَاللّٰہُ اَکْبَرُ ط وَلَا حَوْلَ وَلَا قُوَّۃَ اِلَّا بِاللّٰہِ الْعَلِیِ الْعَظِیْمِ.

"ALLAH taa.aala paak hai, aur sab tariif ALLAH taa.aala ke liye hai aur ALLAH ke siwa koi ma.abuud nahi aur ALLAH bahut ba.Da hai aur gunaho.n se bachne ki taqat aur neki karne ki taufiiq ALLAH taa.aala hi ki taraf se hai jo bahut buland aur azmat wala hai."

CHAUTHAA KALIMA TAUHIID

لَآ اِلٰهَ اِلاَّ اللّٰه وَحْدَهُ لَاشَرِيْکَ لَهُ لَهُ الْمُلْکُ وَلَهُ الْحَمْدُ يُحْی وَيُمِيْتُ وَهُوَ حَیٌّ لَّا يَمُوْتُ اَبَدًا اَبَدًا ط ذُوالْجَلَالِ وَالْاِکْرَامِ ط بِيَدِهِ الْخَيْرُ ط وَهُوَعَلٰی کُلِّ شَيْئٍ قَدِيْر.

"ALLAH taa.aala ke siwa koi ma.abuud nahi, wo akela hai, uska koi sharik nahi, usi ke liye baadshaahii hai aur usi ke liye tariif hai! Wahi zinda karta hai aur wahi maut deta hai, aur wo KHud zinda hai usko hargiz kabhi maut nahi aaegi, ba.De jalal aur buzurgii wala hai aur uske haath me bhalai hai aur wo har chiiz par qadir hai."

PAA.NCHWA KALIMA ISTEGFAR

اَسْتَغْفِرُ اللّٰه رَبِّيْ مِنْ کُلِّ ذَنْبٍ اَذْنَبْتُهُ عَمَدًا اَوْ خَطَاً سِرًّا اَوْ عَلَانِيَةً وَّاَتُوْبُ اِلَيْهِ مِنَ الذَّنْبِ الَّذِيْ اَعْلَمُ وَمِنَ الذَّنْبِ الَّذِيْ لَآ اَعْلَمُ ط اِنَّکَ اَنْتَ عَلَّامُ الْغُيُوْبِ وَسَتَّارُ الْعُيُوْبِ وَغَفَّارُ الذُّنُوْبِ وَلَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِااللّٰه الْعَلِيِّ الْعَظِيْمِ.

"Mai ALLAH taa.aala se mu.aafii ma.ngta hu.n jo mera malik hai, har gunah se jo maine jaan buujh kar kiya ya galti se, jo maine chup kar kiya ya zaahir ho kar, mai uski bargah me tauba karta hu.n har us gunah se jo mai janta hu.n aur us gunah se bhi jo mai nahi janta, (iilahi!) beshak tu poshida baato.n ka jaan.ne wala, aur aibo.n ka chupane wala aur gunaho.n ka baKHashne wala hai. Gunaho se bachne ki taqat aur neki karne ki taufiiq ALLAH taa.aala hi ki taraf se hai jo bahut buland aur az-mat wala hai."

CHHATAA KALIMA RADD-E-KUFR

اَللّٰهُمَّ اِنِّيْ اَعُوْذُ بِکَ مِنْ اَنْ اُشْرِکَ بِکَ شَيْئًا وَّاَنَا اَعْلَمُ ُ بِهِ وَاَسْتَغْفِرُکَ لِمَا لَآ اَعْلَمُ بِهِ تُبْتُ عَنْهُ وَتَبَرَّاْتُ مِنَ الْكُفْرِ وَالشِّرْکِ وَالْكِذْبِ وَالْغِيْبَةِ وَالْبِدْعَةِ وَالنَّمِيْمَةِ وَالْفَوَاحِشِ وَالْبُهْتَانِ وَالْمَعَاصِيْ كُلِّهَا وَاَسْلَمْتُ وَاَقُوْلُ لَآ اِلٰهَ اِلَّا اللّٰه مُحَمَّدٌ رَّسُوْلُ اللّٰه

Aye ALLAH! main teri panah mangta hu.n is baat se ke main jaan buujh kar kisi ko tera shariik banau, aur main tujhse maafi mangta hu.n us shirk ki bhi jise main nahi janta, maine use tauba ki aur mai bezaar hua kufr se, shirk se, aur jhuuT se, aur ghiibat se, aur bid.at se, aur chuGli se, aur be-hayaa.iiyo.n se, aur bohtaan se, aur tamaam gunaho.n se, aur mai islam laaya aur mai kehta hu.n, "ALLAH taa.aala ke siwa koi ma.abuud nahi, hazrat MUHAMMAD ﷺ ALLAH taa.aala ke rasuul hai!